

# REFORMED CHURCH MESSENGER

## Poverty and Wealth

How do you count your riches?  
In acres, houses, or gold?  
These you may gain in abundance,  
While the heart grows hard and cold.

Count rather the genuine riches,  
Which compose life's "better part,"  
A conscience clean and the love of men  
And the peace of God in your heart.

Pity the poor rich pauper  
Whose name goes far and wide,  
Who buys his pleasures and costly things,  
But wants the joys that abide!

But happy the man who lives to serve  
The Father's infinite plan,  
With a joy in his work and a heart content  
And a love for his fellow-man.

—Alfred Nevin Sayres.



"WHERE THERE'S A WILL, THERE'S A WAY"

On the way to the Church Vacation School of St. Paul's congregation, Middlebrook Charge, Virginia, the Rev. Horace R. Lequear, pastor.



Daily Vacation Bible School of Lutheran and Reformed congregations, Leesport, Pa., the Rev. John K. Stoudt, pastor.

## Good Morning

A day dawns—I am not glad;  
For me, so many days are sad!  
Yet the very birds that chirp  
away  
Seem to say to the new-born day:  
"Good Morning!"

Joyous dawn—although to plod  
Seems hard—'tis to be with God,  
The everlasting King;  
That's for me enough, and I too  
sing:

"Good Morning!"

—Elizabeth W. Fry.

September 26, 1929

PHILADELPHIA, OCTOBER 10, 1929

## ONE BOOK A WEEK

### THE CHRISTIAN AND WAR

The title of this book is "The Christian's Alternative to War" (The Macmillan Company, New York. Price \$1.50). It is by Dr. Leyton Richards, pastor of the Carr's Lane Congregational Church, Birmingham, England, and he refers to it in the sub-title as "An examination of Christian pacifism." It is really an examination of the whole problem of the modern Christian's attitude toward war as I have indicated in the title of this review.

Americans will read this book with more understanding if they have recalled to them something about Mr. Richards. Mr. Richards was always a thorough-going pacifist. War and Christianity were irreconcilable. He became pastor of the Bowdon Congregational Church, England, just as the war broke out in 1914, but he and the Church soon parted company, by mutual consent, and he with many young men and women in the Fellowship of Reconciliation and the Society of Friends had a rather hard time in England. I remember well his coming to the United States just before we entered the war, and the coldness with which he was greeted in some circles. The interesting thing is that the same inevitable law has vindicated itself: the prophets who were stoned are called to the highest places. Those who had to run for their lives during the war are now England's political and spiritual leaders: Ramsay MacDonald is Prime Minister; Lord Parmoor is in the Cabinet; T. Rhondda Williams has been elected Chairman of the Congregational Union of England and Wales; Orchard is the most popular preacher in London; Leyton Richards occupies one of the most outstanding pulpits of England—succeeding Doctors Dale and Jowett. It is all very funny, is it not?

Ever since Mr. Richards went to Carr's Lane Church he has been one of the leaders in the rapidly growing movement to ban war as un-Christian. Those Americans who read "The Christian World" of Lon-

don will have seen the frequent articles he has written and the lengthy correspondence he has carried on dealing with this question: "What is the Christian going to do about war?" The movement to ban war as un-Christian and for the Christian to pledge himself to have nothing to do with it has been much more pronounced in England than in America. If I remember rightly, some 250,000 Christians have signed a pledge to have nothing to do with any future wars. Of course, the fact that the present government is pacifist in the extreme sense of that word has greatly encouraged them. Well, Mr. Richards is perhaps the most outstanding leader in this whole movement.

The present volume is an examination of this problem from several points of view and I for one cannot see how any Christian, young or old, can read it without a good deal of heart-searching. The Introduction calls our attention to the fact that with the development of methods of warfare—the use of chemicals and bombs filled with poison gases and germs, dropped from the air—that civilization must destroy war or war will destroy civilization. The first chapter deals with the problem confronting the Christian. He finds himself a citizen of a country which recognizes war as a political institution and as a "patriot" he is supposed to support his country when it goes to war, while at the same time he is discovering that war is absolutely foreign to the whole teaching and spirit of Jesus. He has got to choose between "Christ or Caesar." The second chapter raises the question: "What is the Christian's chief authority?" and answers it very emphatically by saying it is Christ. If, therefore, Christ is opposed to the war system, as He most assuredly is, the Christian must follow Christ regardless of consequences.

Two chapters are devoted to the nature of war, as it is on the front and as it is at home. These remove all disillusion as to the nature of war and its effects upon combatants and civilians. War means destruction, violence, meanness, lies, immorality, vice in every form and all of these in their most horrible forms. When a Christian justifies war he justifies all these things. The sixth chapter is entitled

"Christianity and War." Christianity is the religion of redemption. It found its consummation in a great redemptive act on Calvary. He lived and died for all—enemies as well as friends. Has the war-system and note of redemption in it, redemption of the enemy as well as of the friend? The chapter on "Some of the Difficulties of the Christian Position" will be very helpful to all who are perplexed as to right courses of action. Suppose one's country is attacked, what shall the Christian do? Shall he sit supinely down and let the forces of evil wreak their will upon innocent peoples? If not, what course shall he take? Of course the first answer to this question is that every Christian should now be helping to create institutions that shall take the place of war and be devoting himself to organizing the world on a basis of brotherhood and peace. The next chapter: "Christian Witness in a World Organized for War" is full of many practical suggestions of ways in which the Christian can work toward this end and the final chapter is an eloquent plea for the Church to recognize its responsibility for World Peace. "Let the Church but withdraw her endorsement of war in as thorough-going and absolute a fashion as she would refuse to approve slavery, and the world's statesmanship would speedily discover other and better ways of dealing with international disputes than by the customary threat of armed force. . . . It lies within the power of the Church to change the psychology of statecraft by the single device of excommunicating war and all its works from her borders as something alien to the authority of Jesus Christ." "The Church might begin by saying now that never again will it allow itself to be used as a part of the war machine as it was used in 1914. Furthermore the Church should let it be known to all governments that it refuses to break the unity of the Christian fellowship at the behest of political expediency. Christians must not be divided by national boundaries into the arbitrary categories of friend and foe."

This little book challenges the reader on every page and no review of it can do it justice. I wish every Christian could be persuaded to read it.

—Frederick Lynch.

### ANNUAL MEETING OF HEIDELBERG SYNOD

The 55th annual meeting of Heidelberg Synod, formerly known as the German Synod of the East, was held at Emanuel Church, Rochester, N. Y., Sept. 10-12, 1929. The roll of 47 delegates included 35 ministers and 12 elders, representing the four Classes spread over the five states of Massachusetts, Connecticut, New York, New Jersey and Pennsylvania. Eight advisory members, including representatives of the various Boards of our Church, were also present. The beautiful floral and plant decorations of pulpit and platform were a token of the hearty welcome expressed by the pastor of the Church, Rev. F. H. Diehm.

The public services were greatly enhanced by the musical offerings of the senior and the junior choir, a duet by two young ladies of the Church and the fine selections on the organ, rendered by the organist and choir director.

The opening service, Tuesday morning, was led by the Rev. J. H. Rettig, of Buffalo, N. Y. The sermon was preached by the Rev. Chas. E. Schaeffer, D.D., president of General Synod. In it he issued a strong plea for the proper observance of the Pentecostal Year, looking toward the renewing of the power of the Holy Spirit in the life and work of the Church.

The second public service, Wednesday evening, was led by the Rev. M. J. H.

Walenta, of Brooklyn, N. Y. Rev. J. W. Meminger, D.D., spoke convincingly in behalf of the Board of Ministerial Relief. Rev. B. S. Stern, D.D., represented the Mission House, and Rev. Allen R. Bartholomew, D.D., gave us a strong and hopeful message on the subject of Foreign Missions. Among other things he called attention to the fact that the Board is sending out 9 missionaries this fall and is reopening work temporarily suspended during the war disturbances in China.

At the end of the service on Tuesday evening the business session of Synod was called to order by the retiring president, Rev. F. H. Diehm, of Emanuel Church, Rochester. Rev. J. M. Peck, of St. Paul's Church, Buffalo, was elected president, and Rev. B. S. Stern, D.D., of Emanuel Church, Phila., was elected vice-president for the ensuing year.

Before the transaction of any further business the Lord's Supper was celebrated on Wednesday morning. Rev. B. S. Stern, D.D., led the service and Rev. D. A. Bode, of Jamaica, L. I., preached the sermon. The organization of Synod was completed by the election of Rev. Victor Walenta, of Titusville, Pa., as corresponding secretary and of Rev. F. W. Engelmann, of Buffalo, N. Y., as registrar. Rev. A. E. Dahlmann, D.D., of Springville, N. Y., continues in the office of stated clerk and Mr. H. G. Echelmeier was re-elected as treasurer.

The representatives of the various

Boards and institutions of our Church gave us a good insight into the condition and progress of the work under their care. In connection with the report of the Board of Foreign Missions we had the pleasure of listening to an interesting address by Rev. Mr. Koryani, teacher of English at North Japan College for over 25 years. He told us of its small beginning, its steady growth and its remarkable influence for good.

The business sessions were ably and expeditiously led by our newly elected president. There were no controversial questions that provoked any great discussion. The new name "Heidelberg Synod," officially used for the first time on the program of the Synod, is to continue tentatively, pending the further outcome of the question of realignment. There was no new action taken on the question of realignment of Synod and Classis, as the report of the committee was in effect a report of progress, without any definite recommendations for final action. The observance of Pentecostal Year, in the 1900th anniversary of the outpouring of the Holy Spirit and the birth of the Christian Church, culminating with the Day of Pentecost, June 8, 1930, was urged upon the Classes and Churches. The deliverances of General Synod, as affecting our Synod, were duly noted. The organization of a Man's Brotherhood League was reported and our Classes and Churches

(Continued on Page 26)

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## EDITORIAL

### THE PROSPECTS OF YOUR GRANDCHILDREN

In one of his charming essays in *Harper's Magazine*, Mr. E. S. Martin discussed the prospects of our grandchildren. After writing of many present-day conditions which will have their effect upon our children and grandchildren, he says: "But more than anything else the prospects of our grandchildren depend upon religion, upon the kind of religion the world gets in the next generation, and on the amount of illumination it can bring about the errand of human life, and the temper it can diffuse among those who run it."

Who can doubt the wisdom of this weighty utterance? Just how much are you doing to give the next generation the right kind of religion? Are not the example and precepts of adults today determining, by what we teach or fail to teach, just what the religion of the next generation is to be?

In a valuable recent volume, containing a historical and critical study of the Sabbath principle, Dr. C. H. Huestis of Canada concludes with an urgent plea to parents and teachers to do at least two things of great value if they would contribute helpfully to the religion of tomorrow: (1) Get the boys and girls (especially on Sundays) to commit to memory choice passages of Scripture and the best religious poetry, with wholesome spiritual and moral teaching; and (2) establish the habit of Church-going. Surely we will agree it would be a good thing in any Christian home to devote a part of every Sunday to the exercise of memorizing specific passages of the Bible and significant poetry or hymns of the Church. And Dr. Huestis is more than justified in saying that the influence of Church-going does not depend upon what the child understands in the service or the sermon, but rather upon the silent influence, the sense of an Unseen Presence, higher and greater than anything human. "No child can enter a Church for the first time without feeling a sense of mystery which is akin to awe. The quiet atmosphere of reverence and worship has a strange power over them. It is doubtful if any future religious impressions can

make a mark as deep or lasting. There is no habit of life of more importance than this early habit of going to Church. Splendid work is done in the Sunday School, but if I had to choose between Sunday School and the Church service for young children, I would without hesitation choose the latter. Religion is not a didactic thing; it is not a matter of learning lessons; it is the life of God in the soul of man. All religion begins with a sense of awe, of a shadowy, superhuman, commanding Presence: 'God was in this place and I knew it not'."

Parents may well take to heart these words of wisdom, if they want to conserve the best interests of their children and children's children: "The Church represents the gathered religious instinct of the ages; and that which primitive man got vaguely from the vast spaces and the terrible powers of nature, now, purified and refined by ages of thought and prayer, the child breathes in the atmosphere of an earnest Christian Church." But can we expect parents to appreciate fully the urgency of such educational training as long as the Church itself "puts the cart before the horse?" Speaking at Chautauqua, Dr. A. W. Beaven, new President of Rochester Theological Seminary, boldly charged that the attitude of the Church toward educational training continues to be "one of neglect," and he added, "The Church will get more results by working with youth than with maturity. But many Churches spend 90% of their money on people over 25 years of age and 10% on those under 25." If this is not folly, what is it?

Nevertheless, we agree with Dr. Dorr Diefendorf that we have a sound reason for optimism—indeed the brightest hope for tomorrow—in the fact that so large a number of men and women are really interested today in the religious education of children and youth, and in spite of all the disheartening circumstances due to a Church only partially awakened and a multitude of parents indifferent to their spiritual opportunity, nevertheless a larger number of persons with some measure of trained ability will take up this work of Christian education this fall than ever before in the history of Christianity.

## JANE ADDAMS OF HULL HOUSE

In any accredited list of the half dozen outstanding women of the world, one would be reasonably sure to find the name of Jane Addams, whose 40 years of noble service at Hull House, Chicago, as well as her leadership in good causes at home and abroad, deserve the admiration and gratitude of all men and women of good will. In a truly remarkable way she has lived her life lovingly into the lives of thousands, and none can measure the extent of her influence for good.

Few MESSENGER readers, however, may be aware of the special interest which we of the Reformed Church should feel in Jane Addams. Some cherished friends recently called our attention to the pride they felt in the fact that she came from "good Reformed stock," both on her paternal and maternal side. The grandfather of Miss Addams was Isaac Addams, at one time a prominent citizen of Sinking Springs, Berks County, Pa. Her father was John H. Addams, and her mother was Miss Sarah Weber of Reading, who had a brother in our ministry, laboring for a number of years in the middle west. John Addams settled in early life near Freeport, Ill., where he became a most useful citizen and was for a time a member of the State Legislature. A cousin of Jane Addams was the late Rev. George Addams, also of Berks County, who, by the way, officiated at the wedding of the Editor's father and mother in 1860. One of the sisters of John Addams was married to Rev. D. B. Albright, for many years Superintendent of Bethany Orphans' Home, Womelsdorf. There are those still living who remember the visits of Miss Jane Addams to her aunt, Mrs. Albright, at Bethany Home, as a girl in her teens, and one who was then a teacher in the Home speaks of Miss Addams as "a lovely young girl of unusual culture, quite reticent and unassuming in manner," although the traits which have since made her famous were not then apparent.

It will be of special interest at this time, when Miss Addams has just returned from Prague, where she was chairman of the World Congress of the Women's International League for Peace and Freedom, to read her views on several of the most important questions now before our people. "The women of the world want peace," she says. "Continental women, who saw with their own eyes the horror of war, lead in their desire to end war. But women the world over are eagerly working toward educating public opinion to want peace, and *the whole problem of achieving peace centres around better international machinery*. Women are asking themselves, so that they can in turn help others to ask, 'How can changes such as national boundaries, trade and other international problems be solved without war?' Women know that no group of their sex in any single country can effect a change in national policy. But *they know, too, that only through educational work, such as they can do, can public opinion be changed to believe such problems can be solved without war.* . . . The English delegates were concerned with aviation. They felt that aviation should be taken out of the war departments of different countries. They are making a study of just how closely some countries are tying it up with war. If the war department develops aviation, it is concerned chiefly with speed and endurance. Developed under civilian interests, safety is the main consideration, as it is in this country. Second, the effect of poison gases is being studied thoroughly in an effort to have them outlawed. Third, the danger of military training in colleges developing a war-like, militant manhood, was discussed."

Miss Addams called attention to the fact that in America women have little part in the national government machinery that decides peace and war, but she says this is not so in some countries abroad. "New countries like Austria take women into the government just naturally. In 1913, when I was there, no suffrage organization was allowed in Austria. Now, with the new government, women have the same responsibility as men."

Surely, with her wonderful experience, Miss Addams is qualified to speak as an expert also with regard to the

value of Prohibition, and she agrees fully with Commander Eva Booth, of the Salvation Army, in the judgment that Prohibition has brought decidedly more prosperity to the working classes. With the wisdom born of many years of practiced observation, this great leader of American womanhood asserts: "Among the families we see at Hull House women have more money for food and children's clothes than they had when the saloon was present. I am not speaking about the effect it may or may not have on the upper classes. I am talking about the working class, the factory people and day laborers. Women tell me daily of the easier time they now have feeding and clothing the family properly—for the men are bringing their pay envelopes home."

The MESSENGER is happy in this 40th anniversary year of her unselfish ministry at Hull House to greet this distinguished "soldier of the common good" and to wish for her yet many years of usefulness, with ever-deepening joy and peace.

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## FAITH

How silently, so silently,  
The myriad million Yesterdays  
Lie in the path of pressing feet!  
Yet who, save fools, assert the dust  
They stir marked no immortal ways  
To realms unseen by searching eye?  
Who knows if eager earnest love  
Erects no Cross to dignify  
The joyful claim a Christ awakes  
Upon a throne of pain and woe?  
Let foolish mock and cynic sneer,  
Yet ever present consciousness  
Extends a gift all life might seize  
And, in possessing, lose its lust.  
There is a wisdom dispossessed  
By too much haste in scrutiny  
And all its pomp and circumstance  
Rewaken to a louder voice,  
Itself to fade away at dawn  
In utter wastefulness.

How silently, so silently,  
The faithful tread on Yesterdays,  
Lest dust arise in mutiny!

—HENRY LINFORD KRAUSE.

\* \* \*

## IS THIS "RELIGION"?

In launching what the papers term a "new faith" or "new religion" in New York City, "the Rev. Dr." Charles Francis Potter, formerly of the Universalist Church, offers as a substitute for all "established religions, which have to do with the supernatural," a species of atheistic Humanism which professes to be not only without creeds, baptism or clergy, but also without prayer or the fear of God. It is said the hall where Mr. Potter "embarked on this new religion" was crowded to the doors and hundreds were turned away. Like the Athenians of old, many New Yorkers "occupy themselves with nothing else than repeating or listening to the latest novelty." Acts 17:21 (Moffatt).

What is the task of Humanism? Mr. Potter says it is "to release man's soul from bondage to the fear of God." "*Fear God,*" cried John Knox of Scotland, "*and you have nothing else to fear.*" But Humanism says the fear of God is the worst of all fears, the cause of all our troubles. It is not "the beginning of wisdom," as the Scriptures tell us, but is frequently the end of it. "Souls have been warped and stunted by the inhibitory fear complex and Deity obsession. Once man's mind is free, and he dares to create his own religion, we shall have such an advance in civilization as now we hardly dare contemplate. The chief end of man is *not to glorify God, but to improve himself*, both as an individual and as a race. All human improvement comes *from within*, and such conceptions as sin, salvation, redemption, prayer and worship are "*unimportant* in religion."

Why should anybody pray, for instance? Having denied God a place in His universe, and professing to believe that the world and man evolved out of chaos or nothingness by some "fortuitous concourse of atoms", without any Divine plan or purpose behind the mysterious process, it is obvious that no room is left for prayer. This man who poses as a prophet before his fellows and who would rob them of faith in the unseen and eternal, reveals his low conception of spiritual communion by saying: "Prayers are in essence the begging of favors, material or spiritual, from a monarchic Deity. The classical prayer consists of the ascription of praise, to put God in a good humor; then of thanksgiving, to show you appreciate favors, and then of petition." What shall be said of a man capable of thus describing the words and spirit of Jesus in what we call the Lord's Prayer? "Prayers will not be used by us," says Mr. Potter, "as they are inconsistent with the Humanistic conception of religion."

But why call such sublimated egotism by the name "religion"? Assuredly our dictionaries must be rewritten if we are to find justification for thus describing the pronouncement of Mr. Potter. To us it sounds like the denial or nullification of religion. And it will fail, as all other efforts have failed which sought to substitute the self-will of man for the good will of God.

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

\* \* \*

### HE WOULDN'T BELIEVE IT

A friend to whom the Editor was talking yesterday voiced his gratitude for the "staunch and robust attitude" of the MESSENGER in behalf of the Prohibition laws. But then he added as an afterthought: "Why shouldn't you be outspoken? You have a solid constituency behind you." "Would you believe it," we replied, "if you were told that a pastor of the Reformed Church openly announced that he refused to renew his subscription to the MESSENGER because it supports Prohibition?" No, of course, he "simply wouldn't believe it."

Well, we admit it sounds rather incredible. Pastors, like other folks, have the right to their convictions. If they are opposed to Prohibition, that is their privilege. We have the record of Classes of our Church, you remember, who denounced Prohibition as "both unscriptural and un-Christian." But that a pastor of the Church should refuse to read a paper because some of its convictions are contrary to his own is to prove him guilty of a folly of which no pastor should be a victim, and to bar Church literature because it espouses a cause which has been repeatedly adopted by the highest judicatories of the denomination as the faith of the great majority of our people—well, to say the least, it is an example by a Christian minister that is at once disloyal and stupid. The Church paper does not like to lose any of its subscribers; but it can better afford to lose such a reader than such a pastor can afford to show such a spirit or set such an example.

And, alas, such things actually happen, even in this supposedly enlightened age, even though our friend said he "simply wouldn't believe it."

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### LAWLESSNESS

Former Attorney General Wade Ellis says crime costs our country \$13,000,000,000 a year. Over 9,000 murders are committed annually. Some have claimed that a large part of this is due to liquor violations and the activities of bootleggers and rum-runners. Well, who is responsible for these? We have often said that little difficulty would be experienced in securing law observance if our people of wealth and social prestige would be decent and set the example of obedience to law. It is such as they who fill the treasure-chests of the bootleggers. But when we tell them this, they only laugh contemptuously.

If these rich and influential folks who sneer at the law

are able to read, we advise them to ponder over the brave and incisive article in the current *Ladies' Home Journal*, written by former U. S. Senator George Wharton Pepper of Phila. To those who prate about "personal liberty" and claim that their patronage of bootleggers is "a gesture of protest" against what they consider unjust legislation, Senator Pepper hands out this broadside, which should be convincing for those who are sober enough to estimate its value: "To this form of argument there can, of course, be only one answer. It is that the man who patronizes the bootlegger—and organized crime—and who explains that his conduct is a patriotic protest *must be either self-deceived or singularly unreflecting*. If he really believes that the prevalence of disrespect for law menaces his country, then by encouraging and compensating lawlessness he admits himself willing to sacrifice his country for a drink.

"If, on the other hand, he believes the Prohibition laws so iniquitous that a gesture of protest is necessary, reflection should show him that he has chosen an impotent method of registering his objection. Defiance of an unjust law has been the moral right and the practice of conscientious rebels in all ages. But it has proved effective only when done publicly and in the open. All men who have accomplished great political or other reforms gloried in the wide publicity of their protests. It was their most effective weapon, and they used it even when martyrdom was the certain outcome. I am not advocating similar heroics or martyrdom over the present Prohibition issue. What I would point out, however, is that *the man who buys and drinks liquor furtively is less often a village Hampden opposing his little tyrant with dauntless breast than he is a thirsty citizen*; that, however exalted his panegyrics to liberty, he is generally not so eager for reform as he is for alcohol; and that sentimental efforts to portray him as a protesting idealist are usually more silly than convincing.

"Precisely to what degree the bootlegger's patron contributes thus indirectly to the war funds of organized crime is difficult to determine. The inference is, of course, that his collective contribution is large, and that the major share comes from the pockets of men who can afford to pay the high prices demanded for illegal beverages. This in turn indicates that *the men of substance in any community, including commercial, professional and other leaders, are an important source of the criminal's income, and that they can stop that income, crippling his power, whenever they determine to end their patronage*."

Let both the professional and amateur "wets" put Senator Pepper's sage challenge into their pipes and smoke it!

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### SHUT OUT?

It is reported that the Rev. William S. Blackshear, of St. Matthew's P. E. Church in Brooklyn, made a public announcement in his bulletin advising negroes, some of whom were present at the service and appeared desirous of associating with the congregation, to the effect that there were Churches for negroes in the immediate vicinity which could take care of them and to which they were therefore invited to go. When the National Association for the Advancement of Colored People reported this matter to Bishop Stires of the diocese of Long Island, the good Bishop is reported to have said: "No organization outside the Church has the right to call upon a Bishop to rebuke one of his clergy. . . . We have our opinion as to the tactfulness, or lack of tactfulness, of Mr. Blackshear's action, but unless the matter is presented through official channels, which we do not anticipate, we would be wrong in expressing an opinion. Personally, I have the greatest affection and a warm paternal feeling for our colored brethren." Rector Blackshear has also hastened to inform the reporters that he is the friend of the negro race, and explained that he understood the negro, since he had lived in the south before he went to Harvard and to Oxford.

Mr. Heywood Broun considers the attitude of both

Bishop and rector as rather arrogant and un-American. It seems to mean that "an Episcopal Church is a private and exclusive organization set up for the delectation of the hereditary few." "If both these gentlemen," says Mr. Broun, "have so much affection for the colored brethren, I wonder why they dissemble their love. The fraternal feeling seems to be expressed in kicking him downstairs. Yet mostly I deplore the astigmatism of the venerable Bishop in his conception of the nature of the complaint. He discusses it in terms of tactfulness. Seemingly he is blind to the fact that a cruel and unjust humiliation has been put upon people who came seeking God and who met, instead, a color line. If the policy of segregation had been set forth in a discreet whisper from the verger rather than in a public announcement, the Bishop seems to feel that it would have been all right. Almost he appears to say that one may be mean-spirited and cruel if only decorum and finesse are employed in the proceeding. Old echoes are awakened by his remark that he is not obliged to do anything because the matter has not come to him through 'official channels.' So it was in the famous story of the Samaritan and the stricken traveler. Many there were who passed by on the other side. It was not their business. Nobody had brought the matter to their attention through official channels. In somewhat the same manner the good Bishop smugly declares that it would be wrong for him to express an opinion and take sides. But if he is following another Gospel tradition of neutrality he really ought first to call for water and wash his hands. President Hoover in his recent radio address spoke of the Emancipation Proclamation as an epoch in American history. He might have added that it was 'a noble experiment,' for at the present time emancipation, like alcohol, seems to be limited to one-half of one per cent."

It should be said, however, that Mr. Broun appears to be as unjust to Bishop Stires as Rector Blackshear is to the negroes, for the Bishop has openly stated that "any form of ecclesiastical snobbishness is un-Christian." Referring to the Rector's attempted justification of his action, as in the interest of the colored people themselves, Bishop Stires quotes Mr. Blackshear as denying that colored people are excluded from his parish. Those now in are "deeply respected and valued parishioners," but those outside are given to understand that their room is preferable to their company. The Bishop's concluding comment on "the most regrettable situation" in St. Matthew's and on the Rector's statement about it is as follows:

"I admit that this statement does not entirely avoid the suggestion of drawing a color line and it is my personal conviction that we must avoid drawing any such line in the house of God or at the Lord's table. *All true Christians are members of one family in Christ.* In two former parishes I had colored communicants and my relations with them were as close and affectionate as with any members of my parish. I never found it necessary to suggest that I did not desire any more, and in my opinion such an announcement is indefensible. The Rev. Mr. Blackshear knows that this is the Bishop's firm conviction. In the discussion of the incident many persons have suggested that disciplinary action should be taken. The Church, wisely I think, has never legislated upon such

matters of parochial policy, but the moral and spiritual law of the Church is well understood and is as effective as if expressed in canons, and it is that in the Church as a whole, in the Episcopate, in the ministry, in the membership of its parishes and missions, the members of the colored race are cordially and gratefully welcomed and that no unhappy distinction of whatsoever kind can set them apart from their white brethren in Christ."

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## The Parables of Safed the Sage

### A PARABLE OF SAFETY

There was a night when the Rain descended and the Floods came and the Winds blew, and at times the Thunder Rolled and the Lightning flashed. And the Little Sister of the Daughter of the Daughter of Keturah rose out of her bed, and crept into the bed of her older sister, and said, It is a Very Terrifying Night; let me sleep with thee.

But she did not sleep, for the Storm Increased. And from time to time there were Terrific Peals of Thunder.

And after one such Peal which seemed louder than any that ever had been, the Little Sister of the Daughter of the Daughter of Keturah spake unto her Older Sister, saying, I think that I shall feel safer with Mother.

For she is a Very Tactful Little Girl, and she is careful not to give offense or to hurt the Feelings of anyone.

So she crept into her Mother's bed, and she cuddled down beside her, and she let the Thunder Roll and the Lightning flash, and she went to sleep.

Now I suppose that even the Little Sister of the Daughter of the Daughter of Keturah is aware as a matter of sound Reason that her Mother is not Lightning-proof. But in a Thunder Storm one's emotions are not always a matter of mere Reason. And she did feel safer with Mother.

Yea, and there was a time when her Mother would have felt safer with her own Mother. And I can remember a night when there was a mild Earthquake, and the Daughter of the Daughter of Keturah felt safer with her father than she had felt all alone in her own room.

And I considered the compassion of the Lord our God how He hath sought not only to make us safe but to make us feel safe, so that we may not only walk through the Valleys of Dark Shadows and not be attacked, but that we may so walk and Fear No Evil.

For I am persuaded that people suffer not so much from the Calamity itself as from the Fear of the Calamity.

Wherefore doth mine heart go out to the Little Sister of the Daughter of the Daughter of Keturah. For she is entitled not only to protection from the Raging Storm, but protection so far as it may be from the Terror by Night. And this also is one of the Good Promises of God to His children.

## The Task of the Reformed Church

By the REV. CHARLES E. SCHAEFFER, D. D., President of the General Synod

(Delivered before the Missionary and Stewardship Conference at Harrisburg, Pa., September 18, 1929)

In discussing the task of the Reformed Church in a conference like this, there are three distinct notes of emphasis which might be stressed. These revolve around the three questions: "What?" "How?" "Why?" Under the first we might discuss the meaning, under the second the method, and under the third the motive of the task. I have no doubt in the course of this conference we shall give due

consideration to all three of these.

The "How" leads us into the technique of the task. It emphasizes the organization, the machinery which is required to put the thing over. The modern tendency is to inaugurate methods, to set up machinery and to put one's trust in horses and chariots. This is a machine age and the Church in this, as in every other age, has been conforming to the spirit of the

times. This is an evidence both of strength and of weakness. It reveals the flexibility, the adaptability of the Church. But it also betrays its impotence to mold contemporaneous thought and life and bring this under its influence and power. On a Church door in London I saw this inscription: "This Church wants Prohibition when the people want it." According to this pronouncement the Church as-

sumes the place of a follower and not a leader of public opinion. It plays the role of a puppet rather than of a prophet. The Church should always be a pioneer and path-breaker in morals as in all ideals of life. But the machine spirit has permeated and pervaded the life and organization as well as even the very language of the Church. Within the last 25 years our ecclesiastical vocabulary has undergone a marked change by the introduction of words from the factory and from technical science. If in former days the Church was Hellenized and Romanized, in these days it has been Americanized. The time is here when we need to emphasize the more dynamic factors of our faith instead of the mechanical elements which are beginning to dominate us so largely.

The "Why" leads us out into another sphere. It seeks to lay bare the motives, the purposes, the aims and ends of our efforts. It demands a reason for the faith that is in us. This query likewise is a double-edged sword. It makes for rational, intelligent effort but it also raises queries, doubts, and provokes criticism. This spirit often makes for pure individualism, for division, for lack of unity and frequently for ennui.

The "What" introduces us into still another field. It reveals the meaning of the task. It presents the causes rather than the cause thereof, and the course thereof. I am far more concerned that we should first of all sense the meaning of our task, what it actually is, rather than the method and the motive thereof. The inner dynamic of any enterprise is always more important than the external machinery. I am convinced that the people of today, as of yesterday, perish for lack of knowledge. The meaning, the magnitude, the marvel of the task of the Church has simply not fully registered in the consciousness of our people and has never captured their imagination as it should. Convictions are the most powerful and most persistent forces in the world, but convictions are born of knowledge and not of ignorance. The fact is that all of us have taken too much for granted as to what our people actually know about the great work of the Church. In the recent issue of the "Messenger" a minister of our Church asks the question: "What is the matter with the Reformed Church?" In 20 different queries he seeks to find the reason for the fact that the Reformed Church has not made any progress in its membership or in its contributions. On the surface of things the present condition of the Reformed Church does not appear very encouraging. But what is actually the matter with our Church? I think the matter with our Church is precisely the same as that of every other Church. We are not sinners above the rest of the denominations. Moreover statistics do not always tell the whole story. The fact that we have 1,000 members less than we had a year ago can readily be accounted for by certain overlappings which appeared in the statistics of the previous year and which do not now appear. A feeling of indifference seems to have settled over all of Protestantism and probably we in the Reformed Church are experiencing a full measure of it. What we need to do is to develop a stronger Church consciousness, even a more aggressive denominational consciousness. Certainly we do not wish to make the denomination an end in itself, but as Protestantism is organized in America we endeavor to build up the Kingdom of God through denominational activities. Consequently if we would make our largest contribution to the extension of the Kingdom we can do so only by making the agency through which we operate, namely, the denomination, as strong and efficient as possible. This we have failed to do in former years and it is high time that we mobilize our minds and marshal our members to

build up the Church and through the Church the Kingdom of God into the world.

What now is the significance of the great task which challenges our mutual co-operation and invites our liberal contributions? The General Synod of the Reformed Church, with clear vision and keen insight, sensed the major task of the Church as **Missionary, Educational and Benevolent.** This conforms to the threefold work of Christ: preaching, teaching and healing. For the promotion and the supervision of this threefold task the General Synod erects Boards as its agencies. Let us take these in their order.

The Missionary work of the Church is carried forward mainly by two agencies—the Board of Home Missions and the Board of Foreign Missions.

#### A PRAYER FOR HARVESTERS

By Richard K. Morton

Bountiful, O God, are Thy manifold gifts unto the children of men. In every season there is a shower of Thy blessings and mercies. Out of the soil comes the story of Thy love and power, and every living plant displays the splendor of Thy majesty.

The soil of earth is rich, and freely gives forth a harvest. The labor of man is rewarded, and makes the people rejoice with plenty.

Thou hast put into the earth, O God, the mysterious power of fertility and growth. Out of the earth come forth wonders to sustain and aid man. Thy love returns with the seasons, and reaches beyond the limits of the universe. Thou makest the plants to grow, and the heart to rejoice. Thou makest the flowers, the fruits, and the foods that nourish man. But Thou hast given us, too, a harvest of love and happiness. In Thee we find riches that the earth knows not of. In the heart grow plants of wondrous beauty.

Grant, we beseech Thee, that we may have this season a harvest of good thoughts and deeds, that society, government, and all the institutions and homes of our land and of the world may show forth Thy glory. May we reap the bountiful harvest of Thy love and care, and find the best in life, cherishing it forever. Amen.

The Board of Home Missions is facing a grave and a great crisis. Its task during the past decade has assumed a somewhat different complexion. It has been compelled to modify its policy and change its program. This was brought about by conditions over which the Board has had no control. Once the major task of Home Missions was that of pioneering for the Church. It sought to push the frontiers of our religious life into the more remote regions of our country. But today there are no geographical frontiers in America. The frontier has swung back into our congested centers of population and into depopulated spaces in the countryside. The two great problems that emerge pertain to the city and to the country. In every city there are Comity Committees under the Councils and Federations of Churches, who allocate fields of responsibility to different denominations. Never has the Reformed Church faced a more glorious opportunity than today. Fields in our large cities where we already have a constituency are being assigned to us with the assurance that we shall have proper protec-

tion from ruthless competition. Centers like Philadelphia, Baltimore, Buffalo, Chicago, St. Louis, Detroit, Reading, Allentown, Los Angeles, not to speak of many other places, are inviting us to occupy promising fields which have already been surveyed and where we can reach not only our own constituency but minister to all types of religious groups in these communities. It seems most unfortunate, tantamount to tragedy, that at such a time, when doors are flung wide open, the Board of Home Missions should be hamstrung and hand-tied and be obliged to wrestle with a debt of alarming proportions, while the Church-at-large sits complacently by apparently unmoved by such challenging conditions. If the Church-at-large had paid the full Apportionment during the last decade the Board would not only be free of the incubus of its debt, but it could now enter many new fields and discharge its obligations to communities that are calling for its help. If we had established more Home Mission Churches we might have more members to report and the condition of the Reformed Church might furnish more optimistic statistics.

The Board of Foreign Missions finds itself in an anomalous position. Conditions in our foreign fields have likewise precipitated a changed policy on the part of Foreign Missions. The recall of most of our Foreign Missionaries from China a year or more ago enabled the Board temporarily to recoup its finances and pay off the greater portion of its indebtedness which had accumulated through the years. But now most of the Missionaries have already been returned and others are being sent out. Some of the waste places in China must be restored and rebuilt and the Board of Foreign Missions will have its resources taxed to the limit and unless the full Apportionment is promptly paid and numerous special gifts be received this Board will find its deficit mounting upwards and its hands will be practically tied to do any aggressive work. Do we not see that the changed attitude in the Orient in all of our Mission fields, the spirit of self-determination which so universally expressed itself, will require the finest and highest type of Missionary leadership and the investment of ever larger sums of money?

The newly constituted Board of Christian Education has inherited problems from the two former Boards which have been merged, and is facing problems peculiarly its own. The problem of religious education has by no means as yet been definitely solved. We have not touched even the hem of the garment of this great enterprise. We need to study the whole field, to work out a constructive and challenging policy of Christian education for our Church. We need to create a body of religious literature that shall inform our people, old and young, of our heritage, our mission, and which shall produce a new type of love and loyalty to the Church and send our people forth with a new zeal for Kingdom building. All this demands leadership of the very finest and highest type. The fountains of liberality and benevolence must eventually dry up unless we feed these springs with the dew and the rain from heaven. And for this far-reaching and absolutely indispensable work the Board of Christian Education has asked the Church for the modest sum of \$90,000 annually. There must be a keener interest manifest in this work. There ought to be discussions in our Church papers, in our judicatories, in our conferences and other assemblies of this great task of Christian Education, so that this new Board may properly sense its mission and apply itself relentlessly to its accomplishment.

The Board of Ministerial Relief has by no means reached the goal in its Sustentation Fund and it needs every dollar of the \$116,650 which the General Synod apportioned for its work. When we think of

the vast sums of money which other denominations make available for needy or disabled ministers and for the widows and orphaned children of ministers, it seems pathetic that our great, historic Church has not made more adequate provision for this most worthy purpose. Here, too, the payment of the full Apportionment as well as the completion of the Sustentation Fund will greatly aid the Board in its work.

It will not be necessary for me to speak of any other Boards or agencies in the Church which are getting their support principally through the Apportionment. I have touched only the major causes which are largely dependent upon your co-operation.

The Reformed Church this year faces a most glorious opportunity in undergirding its life, in vitalizing its spirit and fulfilling its mission. We are on the eve of the 190th Anniversary of the founding of the Christian Church. Surely we ought to capitalize every ounce of inspiration which may come to us out of this great historic

celebration. Already our Synods and Classes are formulating programs and launching efforts for a proper observance of this anniversary between now and next June.

We are not yet done with the question of union with certain other denominations. Whether the contemplated union will be effective or not, let the consideration of the question itself not find us eventually a weaker, a denatured, a despoiled Church. If the merger should prove abortive, let us come out stronger and more virile and more willing to do our own work. If it proves successful, let us come into the union with all the strength and endowment of spirit possible, with banners waving and with shouts of conquest on our lips. Let us not go in crest-fallen and defeated, but rather gloriously and triumphantly.

The Executive Committee of the General Synod is disposed to co-ordinate these tasks of the respective Board and to lead the Church forward in its Kingdom enter-

prise. It seeks to survey the whole field and energize the Church to advance as one body. For this current year it has declared that the Pentecostal program shall receive major emphasis. Suggestive material has been prepared. Spiritual retreats in connection with the meetings of Classes this fall and at other convenient seasons are recommended. The following year the study and practice of Christian Stewardship shall receive primary consideration. Systematic efforts along educational and organizational lines are being put forth whereby the Church may come up to the measure of its expectation in the full and prompt payment of the Apportionment.

To this denomination-wide task we invite, nay, we urge, the full-hearted co-operation of you men who are the keymen as well as the representatives of your respective Classes. If you will catch the vision of the task of the Reformed Church and regard it as your solemn trust and its performance as a test of your love and loyalty to the Church, then we shall triumph and rejoice together.

## "Jesus, I Live To Thee"

*(Stirring sermon on the first Sunday of the new academic year at Mercersburg Academy, Sept. 22, by the Head Master, DR. BOYD EDWARDS, on the Academy Hymn, the famous classic by Dr. Henry Harbaugh, which will be of great interest to our readers)*

Your generation, fellows, and your older brothers just ahead have written a great deal of poetry. Those who have watched it lovingly and eagerly without the disposition to be critical have noted in that poetry a considerable strain of melancholy, of sadness, quite a distinct minor key. I am wondering whether it may be true that that melancholy and solemnity are due to the fact that there is so much prose in the life of the world these days—new prose, new facts, wonderfully wide ranging and complicated facts which we have not yet been able to translate into poetry, and that baffled eagerness to translate the prose of the fact into the poetry of truth and understanding accounts for the sadness that is in the poetry of today. Now all the great prose of the world's facts has to get translated into poetry of truth and interpretation and understanding. Always there are these two parties in any company of people and in any country and in any age, **the prose people and the poet people.** Let me illustrate. A man comes into this Chapel and he says, "So much slate and stone and steel, so many lineal feet of wood, a very skillful design, a very masterful workmanship, a very interesting mechanical product." That's the prose of it. Another man comes in and he says, "What color, what beauty, what reverence, what aspiration, what dignity!" He is a poet. A man comes in and puts his hand on one of these lamps. He says, "A glass containing a vacuum, a carbon filament, a socket, a cord, an insulating cover, a battery, a dynamo." He is the prose man. Another comes in and says, "A light." He is the poet man. One man comes in and sees some brass tubes, wire, batteries, a wonderful arrangement of keys and mechanism and a noble instrument. He is the prose man. Another man comes in and sits at the console of the organ and plays the Hallelujah Chorus. He says, "Music." He is the poet man. Now, do not misunderstand me. We need the prose man; but we must not stop with the prose man whether it is in the field of Chapels, or lights, or organs, or life. We must have the poetry man too, and one great challenge of education as I see it and know of its beautiful opportunities is that a learner shall not only enter into understanding of the prose man's point of view and his contribution, the greatness of it

and the necessity of it, but he shall also enter into the poet man's point of view, the greatness of it, the supreme importance, the dignity and the truth of it.

There were two young men together in Cambridge University. The one was named Arthur, the other Alfred. Arthur died in their undergraduate days and Alfred waited and waited many years—then he wrote a poem which he called "In Memoriam." Now anybody could have stated the facts; that Arthur Hallam had died at

### LIGHT

The night has a thousand eyes,  
And the day but one;  
Yet the light of the whole world dies  
With the setting sun.

The mind has a thousand eyes,  
And the heart but one;  
Yet the light of a whole life dies  
When love is done!

—Francis W. Bourdillon.

Cambridge, how old he was, who his father and mother were, where he was born, of what it was he died and the setting and the circumstances of his death and of his history. But the great thing was what Alfred Tennyson did when he wrote "In Memoriam" and **turned what had been simply a fact about Arthur into a truth about life.**

There was a king named Saul. He had seasons of melancholy and blackness, so depressing him that he would go into his tent and forget his people and kingdom while he brooded in solemn and terrible isolation. And there was a ruddy faced lad from the hills who knew how to play the harp, and when he came and played in the presence of this gloomy, melancholy, almost mad king, the beauty of his music and his song brought the king out into the sunlight. Now anybody could tell the story about Saul and David just as a matter of prose. But long years and generations afterward an English poet, Robert Browning, musing on Saul and David, made a great song about it and turned the fact into a truth.

There was an old city named Troy and

an old people named Greeks. They had differences and war broke with a siege. The various kinds of war-like happenings with results that were characteristic of the siege followed and there were certain names involved: Paris, Hector, Ulysses, Nestor, Andromache, Helen, Menelaus. There is a prose way to tell it all that makes it hardly worth noticing now after more than twenty centuries. But a poet sang a song about it, a blind poet who had begged his bread in seven cities without finding a home, yet after his death those seven cities begged for the honor of his burial. He turned that Trojan War into a great human truth.

Now everything great in the prose of the world, fellows, everything that ever happens in the realm of facts that are big has to be translated and interpreted sooner or later, changed over from the realm of fact into the realm of truth. We have to know what its relation is to other facts and what it means. It is not the amount of stone in this chapel that counts, it is the relation of the stone and steel and glass together. The prose man comes to analyze man and sees so many ounces of this chemical and so many ounces of that and the whole total does not amount to very much as far as weight goes. If he does it purely from the prose-fact-standpoint he hasn't much more to say than a sum of chemicals. But when the poet comes into the neighborhood of a man, he exclaims: "Thou hast made him a little lower than the Angels and has crowned him with glory and honor. Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air and the fish of the sea and whatsoever passeth through the paths of the sea." So it will not do, fellows, to stop with the facts and with the prose of the world in your own life. After they tell you the prose of the big facts, always keep on till you get the poetry of them.

I think your generation has had a greater eagerness to translate into truth the facts which are so complicated and so new in the last of the nineteenth and the first of the twentieth centuries than any generation of which I have any knowledge. More than that, I believe that the translation of facts into truths, of the prose of the world into poetry of human hearts, belongs pretty largely to young

hearts for they are the idealists, they are the dreamers, they are the aspirants, they think in large adventurous vision and are keyed to far-reaching quests. They have not been dulled or smothered by the multiplicity and complexity of the things, the facts, the prose of the world. It is natural and easy for a boy whose creative imagination is keenly alert to understand what the poet's phrases mean:

"What I aspired to be, and was not, comforts me."

"Man's reach should exceed his grasp or what's Heaven for?"

"The thing I long for, that I am for one transcendent moment."

"All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled the man's amount:  
Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and escaped;  
All I could never be,  
All men ignored in me,  
This I was worth to God, whose wheel the pitcher shaped."

"A boy's will is the wind's will and the thoughts of youth are long, long thoughts." There is no limit to the things you dream possible for yourself in these bright forward-looking days of your youth as compared with the realization and the actuality of after-life. So I beg of you to keep on for the meaning of things. What does it all mean?

It is perfectly natural, fellows, that there should be two philosophies about this whole business; the one they call Realism and the other they call Idealism. Realism says there is a fact—Idealism says there is a truth. Realism photographs life—Idealism paints life. All this division of the two philosophies and attitudes toward the world is as old as the continuance of man but it comes to an acute crisis in your day because the prose of the facts is so complicated, so big, so overwhelming. Invention, mechanical progress, industrial development and organization, the radio, the airplane, the motor, the telephone, these are all new things, great, significant, complicated, brilliant, terrific prose, that are such vast facts, so numerous, so big, so significant, we have not been able to translate them. They frighten us, they bewilder us, they depress us and our songs grow sad because we cannot find out and say what they all mean.

Now this may seem a long way from a boy's school on the first Sunday of the new year and it may seem a long way from the first service on the first Sunday of that new school year but it is very close to the life you fellows will live. I dare say the hardest mental problem (and for some of you it will become a hard spiritual problem), the hardest mental problem you will have to face as your education widens and deepens is this: what do all these facts that come upon me like a flood mean and what do their different relations mean one to the other and to me? Is there any poetry left and is the meaning what people used to call religion, or isn't there any place for it any more in this world of science?

Now Science is Realism and Religion is Idealism. Science photographs everything as precisely and exactly and completely as it can possibly be done. Religion tries to paint its meaning, its beauty, its significance, its relationship, its challenge, its gifts. Science measures everything and religion tries to evaluate, to interpret the relation of all these things together. So science says: "An infinite and eternal energy from which all things proceed, which emerges in us as consciousness." Religion says: "In the beginning God. God breathed into man's nostrils the breath of life and man became a living soul." Science says

"a first cause" and religion says, "Our Father." The one is the prose of it and the other is the poetry of it. The one is the fact of it and the other is the truth of it. The one is the measure of it and the other in the interpretation or value of it and they both have a right to your attention. To stop with the first is never enough, because you are human and more than a mere mechanism, more than an animal of the field. A man's heart never can rest until it rests in God. That is what the poetry of it all comes out to say at last. It has been very wonderfully put (and I want to read it on the chance that it might be a new interpretation, even to a few of us) by a man named William Herbert Carruth:

#### Each In His Own Tongue

"A fire-mist and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
And caves where the cavemen dwell;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

A haze on the far horizon,  
The infinite, tender sky;  
The ripe, rich tint of the cornfields,  
And the wild geese sailing high—  
And all over upland and lowland,  
The charm of the goldenrod—  
Some of us call it Autumn,  
And others call it God.

Like tides on a crescent sea-beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in—  
Come from the mystic ocean,  
Whose rim no foot had trod,  
Some of us call it Longing,  
And others call it God.

A picket frozen on duty—  
A mother starved for her brood—  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who, humble and nameless,  
The straight, hard pathway trod—  
Some call it Consecration,  
And others call it God."

Poetry, fellows, is awfully hard to translate back into prose. When Emerson sings the song in which he says:

"Beneath the scum and mud of things,  
There's always, always something sings"—

where is the prose you can find to say that? When you say "Washington, the Father of his country," it sounds almost funny in prose. When you say "Dante, the voice of ten dead centuries," you can't translate that into newspaper stuff. When they brought General Lee the news that Stonewall Jackson was dead he said, "I have lost my right hand." You can't make prose out of that. So all through literature and language of any religious form are these poetical sayings. They don't seem at home in the world of facts and yet they belong in the world of truth which is the meaning of the world of facts. When you speak about God sheltering us under His feathers, when you speak of God as a sun and shield, when you speak of God as the Good Shepherd, of the lion and the lamb lying down together, of the morning stars singing together, of the trees of the field clapping their hands, you can't translate it into prose because it doesn't fit into the world of fact, it doesn't belong there. It belongs to the world of truth. I am so eager that no one of you fellows shall read great poetry as if it were newspapers. When you are reading poetry lift the new thoughts to the level of the realms of truth where the creative imagination interprets men's needs and hunger, where dreams have come true and have been answered.

Now I want to come into this room, right now, out of this somewhat abstract philosophical discussion of the difference

between prose and poetry, and realism and idealism, and science and religion, into Mercersburg Academy with half of its student body practically new boys, two hundred twenty of them. What's the prose of that? Many a fellow here this morning is thinking of it in terms of prose. Perhaps the principal thing he thinks of is how far he is away from home, and home is an awfully good place. It never seemed so good as it does right now. There are a lot of new faces, strange, a good many of them queer. What is the difference to me as to where I room when any room is not so good as my room at home? I have to eat in a big dining-room and food that is prepared for a great lot of people at this Mercersburg Academy and it is not nearly so good as the cake mother makes. I had a lot of freedom at home and now I am in a group of fellows who seem rather constrained because it is a large group of youngsters who have to be ruled. They seem pretty strict and the discipline is very severe and the studies in the classroom are very hard and the coaching on the field is different and not quite so personal. They don't know yet what a crack I am and what I did before I got here. They are unaware of that. Altogether the facts are very grim and hard and prosy and stiff. That's the prose of it and there is plenty of chance for any fellow who wants to stop with the prose of it and just see the school life as a man would see this Chapel in terms of stone and steel and slate and glass and wood, that's all. "There are possibilities in it but I can't spend time on that sort of stuff and I'm not fitted to make anything big out of it any way."

Then there's the poetry of it. There is the poetry of it and a lot of fellows now men have translated the prose of your situation into poetry. If you could hear them talk about what it meant it would be like hearing a song, a great expression out of the hearts of these men as to what the school's meaning had come to be for them. An adventure, a pushing off from shore into deeper water, alone, the trials, the courage to face the wind, without somebody to hold on to for protection to keep the wind off, something stiff to try your muscle and your courage, something strenuous to see whether you are in earnest to go to the heights or not, something hard to make you stout by doing it, something stern of discipline to harness your powers and make you able to subdue, control, invest and multiply them. Then, afterward, wonderful memories of friends to the Pacific and beyond, from the Atlantic and beyond, out of all the states of the Union, whose characters you remember to admire, who came to be comrades and counsellors and then here and there spots touched by friendship's beautiful memories, memory of services here, some new vision came to you you never had before out of a master's word or a friend's hand-clasp or a sunset at evening time. They all sing out like a flower's beauty, the interpretation of how life grows and widens and deepens and lifts. Oh, fellows, each one of you, how much we older brothers of yours hope that you find the meaning of all these facts of life, these crude, grim, hard prose facts of life, and the values and the dear and precious quality that comes at last into a living group found together where every man plays the game and does his part and upholds the banner of the finest honor, the truest welfare of the school! So he learns that there is something bigger than himself into which he can give all he has and out from which new values come flooding about his life. Here is one of them.

Every time you gather here for a Sunday morning service there is one hymn we always sing. If there is anything I am anxious for, it is that all we do here in the field of religion where we try to find the meaning of life and the value of life

and the poetry of it all, everything we do in the name of religion shall have a real and vital value to you, shall not seem like a formal thing to you, done for the sake of the form and the thrill of it, its tradition, or even its fitness here in the Gothic Chapel. So when we sing this Academy Hymn every Sunday morning I am so eager that it should be a real thing for you and something real said. I told you a little about its author Wednesday. He was a teacher here when this was a college and a preacher here in the Church which is connected with the denomination with which the School is nominally connected. He wrote quite a number of verses, now gathered together in a Book of Poems and this hymn we sing and call the Academy Hymn is a great favorite in the Reformed Church. We call it our hymn. I think, as I came here to preach twenty-five years, once every year before I happened to come here to live, that I am confident of what I am saying when I remark that there isn't anything the school does together which so deeply expresses the poetry of Mercersburg as the singing of this Academy Hymn. I want to tell you why I think so and then I am done.

A great many people are battling today about what religion is and a great many people are confused and misinformed

and perplexed as to what Christianity is. Some of them think it is a historic inheritance which can't be changed. Some of them think it is a traditional organization which is very difficult to modify to match the new truth which is well authenticated in the world. Some think it more or less a crystalized emotion which men try to revamp to stir themselves over again and again until they wear it out pretty thin. A great many different kinds of attitudes prevail. The fact is that **The Mercersburg Academy interprets Christianity**, religion in terms of Christian faith, as a life. "Jesus, I Live to Thee." It interprets Him as the finest revelation we have experienced or seen of the character and purpose and attitude of God. "Jesus, I Live to Thee, The loveliest and best." It interprets that life toward Him as resulting in a faith which is trustful and peaceful. "My life in Thee, Thy life in me, In Thy blest love I rest." All of the rest of the four stanzas of the hymn are implied in the first stanza.

"Jesus, I die to Thee  
Whenever death shall come;  
To die in Thee is life to me  
In my eternal home.

Whether to live or die,  
I know not which is best;

To live in Thee is bliss to me,  
To die is endless rest."

Then a prayer which is also a kind of purpose in the last stanza.

"Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy life in me,  
Makes heaven forever mine."

Oh, fellows, the singing of the Academy hymn may be a very prosy affair for you or it may be full of beautiful and noble poetry, rich in meaning, offering you an opportunity that shall correspond in kind with that which the author had for himself.

"Jesus, I live to Thee,  
The loveliest and best";

"We needs must love the highest when we see it."

So at the end of the sermon I come to the text. It is out of an old, old word in the Book of Life that I like the best of all the poetry in the world:

"In Him was life and the life was the light of men." Beside that there is a word of Paul's, His great interpreter and dauntless, deathless translator:

"For me to live is Christ—  
Life to me means Christ."

## The Land of Evangeline

By CHARLES A. SANTEE, D. D.

"In the Acadian land, on the shores of the Basin of Minas  
Distant, secluded, still, the little village  
of Grand Pre  
Lay in the fruitful valley."

So says the poem "Evangeline" by Longfellow. It was the writer's privilege and pleasure to visit the scenes made famous by that poem. It would be difficult to find a more delightful setting for the Acadian Maiden than Grand Pre, Nova Scotia. Wolfville, three miles from Grand Pre, is the center of the Evangeline country. A writer says of it: "Where the five rivers flow down to meet the swinging tides of Minas, and the great Cape of Blomidon bars out the storm and the fog, lies half a country of rich meadow lands and long arcaded orchards. It is deep-bosomed land; a land of fat cattle; of well filled barns; of ample cheeses and strong cider; and well-conditioned folk inhabit it."

The surrounding country is associated with the life of the Acadians, replete with historic interest.

At Grand Pre a memorial park has lately been created, in what was the center of the old village, where the Church and the priest's house stood; the well, one of the sources of the village water supply, and the row of willow trees which lined the street. A small chapel of Norman architecture has been erected by the descendants of the Acadian French, on the exact site of the original Chapel of St. Charles. On a green plot stands in bronze, the idealized Acadian girl Evangeline. It is the work of one of Canada's foremost sculptors, and a direct descendant of the Grand

Pre French. The statue represents the Maiden taking a last look upon her home before deportation. In the chapel, or memorial building is a beautiful marble statue of the same person. It is the intention to make the chapel a museum, in which will be placed a collection of household articles used by the French Acadians, books and documents relating to the country and its early history. It is a beautiful setting for the story of the Acadian Maiden, separated from her betrothed lover, Gabriel, and sent into exile with her people. The dyked marshes extend for miles, in blocks of pasture, grain and haylands—the great creeks which once the mighty tides of the Bay of Fundy filled; the red channels of the winding rivers beyond; and the great stretch of the Basin of Minas, purple fringed by the distant hills, all combine to make this an idyllic setting.

At the back of the quiet slope beyond the village lies the Valley of the Gaspean. Its sparkling, little river runs curving down the valley between banks gay with wild roses and other native bloom; the little white farm houses peering through green boughs, and quaint old covered bridges across the stream recall the villages of Toyland. In going from Grand Pre to Gaspean Valley we passed the old Church of the "Covenanters," high upon a hill, with its box pews and pulpit half way to the ceiling. It was built about 1790 by the New England planters.

One could linger for days around Wolfville and Grand Pre. It is still Acadia. The mists, the soft lights, the grateful shades are the same, and, as in the olden days, the land is beloved and favored

above all other American lands for its natural beauty and the romance of its history.

"In the fisherman's cot the wheel and the loom are still busy;  
The maidens still wear their Norman caps and their kirtles of home-spun,  
And by the evening five repeat Evangeline's story,  
While from its rocky caverns the deep-voiced neighboring ocean  
Speaks, and in accents disconsolate answers the wail of the forest."

There are so many points of interest one scarcely knows which is the most beautiful. Bear River, called "The Switzerland of Nova Scotia," nestles deep down in a little valley about five miles from the ocean. It is partly upon the hillsides and is partly tucked away in deep ravines. From the tops of the steep hills which rise sharply on either side, beautiful views of the winding river may be seen; quantities of cherry trees everywhere add to the picturesqueness. The great summer event in Bear River is the cherry carnival held in July, when hundreds of tourists visit the town, feast upon its luscious fruit and enjoy the aquatic events, in which the Micmac Indians are keen participants.

But we can linger no longer; we must leave these scenes and return to "The States." And so we turn our faces toward Yarmouth, and then to Boston. We left the Acadian scenes with a deep sense of the vast wealth of historic romance which clusters about Nova Scotia, and a keener appreciation of our own lands.

## Reunion of Christ's Churches

By JAROSLAV TIMOTHY STULC, Pastor of the Reformed Church in Czechoslovakia.

It is in the air, like music of heavenly origin. The words of the Master, Whose work, love, tears and blood and victory over death proved such a force towards creating a new world, new mentality, new conscience, a new mankind. His words about there being One sheepfold and one Shepherd seem to be sounding from every-

where and all of us, tho the oceans do separate us, hear the voice and listen to it. And there are places where union of different denominations, of different Churches, is an accomplished fact and all participating in it seem to be very glad of it.

Recently, a Roman Catholic priest invited me to his parsonage for dinner. When

he saw me pray before I took the meal and after he himself had prayed, he said: "Well, reverend, I thought the Protestants did not pray before eating their meals." Then we found ourselves right in the midst of a warm discussion about Church and dogma, about man, God, faith and life. Our souls grew warm, our dishes cold; and

the priest, his eyes glittering with joy and tears, exclaimed: "Too bad, too bad, you are not one of us, reverend. How nice, how great it would be were you one of our number." "I am one of your number if you are more Christian than Roman," I answered. And then we were discussing the possibility of a reunion of all Churches of Christ.

Of course the priest thought his papal Church was Christ's own; ours were societies of erring souls, and only a penitent return to the "Vicar" of Christ, the Pope, could usher in the day of gladness for which, he said, every true Roman Catholic is praying God. He admitted that our Churches are Christ's Churches insofar that they confess Him the Son of God and let their lives be governed by His precepts, and their souls filled with obedience to His teachings and will; but, he said, "What if we all transgress the One chief commandment of Jesus, namely: that about His Church—that is, the Roman Church—which is the Kingdom of God on earth, the Bride of Jesus, the treasure-chest of all divine grace, where sins have to be confessed and where alone they can be and are to be forgiven? Leaving this Holy Church means rejecting Christ and making one's salvation uncertain and problematical. Without the Church, the Church of Rome, there is no salvation. Think of the graces, which it is the right of this Church to give away to the soul seeking salvation, peace or forgiveness. Think of the vast amount of good works of saints from time immemorial stored up for the benefit of any poor average son of Adam and Eve. The Pope is entitled to take from these treasures laid up in heaven and use it against your debit, turn it to your credit. It is a kind of holy business, a bank where 'saintly capital' is laid up for a rainy day for you! How great an event that would be if the erring, lost, stubborn children, the Protestants, would return home, namely, into the fold of the Roman Church!" The priest was sure the Pope would most certainly accept them all, pronounce a general forgiveness of their folly, and joy would be in heaven, etc., etc., etc.

Well, I answered, it would be great indeed, if everything the priest said were true (and then if it were at all necessary for the Romans to wait for us and for us to return back to Rome). It was not Rome and the Pope whom we long for, but Jesus the Lord, Who leads us home where the Father of us all dwells. As long as we hold the Scriptures above the Church, and the Word of God above the interpretation of it by man or bodies of men (the Churches) we did not see any necessity of

going back to the place from which we felt and saw it was absolutely indispensable to turn away.

We do not ask the Churches, we do not want the Church of the Pope's to listen to our confession of sins and to give us the forgiveness of the same, because since we sin against a brother or a sister, the Lord tells us to confess that sin to those against whom we have committed it and receive their pardon and forgiveness. And sins committed against God, oh, how we humbly do confess them and ask in tears—we who really love the Lord and are living unto Him—His forgiveness.

The priest sat silent and finally said: "Well, I admit, there is something to what you have said. But I do not think we poor human nothings have any right to think of these things any other way than that the Church is giving and prescribing for us. Being the container of the Holy Ghost, so to say, the Church cannot err since it is the Holy Spirit who causes her to make such precepts as we now have. There are things, I confess, I cannot understand or accept as they are given me. But what is the use to ask for the whence and why and by whom? The Pope is given me to command and I am given him to obey his rulings. It takes courage to obey and follow, but if you do not think much about things, obedience is made easier for you."

"Yes, sir," said I again, "if the Pope were God and the Church of Rome the ultimate end of mankind and obedience blind or seeing the highest virtue and perfection, it would do. But what if God goes east and the Pope with his Church west? What if obeying the Pope and his Church should mean revolt against God and disobedience to His will? Think of St. Peter before the Pontiff of the Jews! No kneeling down before him, no trembling, no kissing of his slipper. Standing like a man he hurls into the Pope's face the burning question: 'Judge yourself if it be right and proper to mind you more than God.' It was this collision of Papism with God's word and will which made John Huss so unhappy, till he stood up firmly the same as St. Peter, and like St. Peter, lost his life for doing so. You said there was such a heap of merits and good works wrought by saints and that from this treasury, as you called it, the Pope can make donations to cover the debts of men who apply for it. But you will not deny that the vastness of Christ's own merits, the great, holy, indescribable treasure of His sacrifice for you and me means utterably more to us both than anything all the saints could have accomplished together in all the ages. For if they found

saintliness it was through Christ Himself, His grace, His love, His picture shining forth through them. And if you say they attained to saintliness by their own power, then it is not the saintliness the Scripture is speaking of, or what God giveth."

"Well, well," said the priest, "the waters are getting too, too deep for us both. It is a mystery and we are babes. I cannot fight this way very long; it makes me feel very unhappy afterwards."

I left his house. He accompanied me to the dear little Ford Tudor Sedan, which your love and kindness presented me.

"Well, I say," exclaimed he, looking at the car, "I think there is more love among you Protestants than among us Roman Catholics. Also a greater respect and love of your people for you, the priests, that often I, and others among the priests with me, have had ugly times and hard thoughts. Look at the apostasy! So many hundreds of thousands of people have left our Church. What will become of them? Sons and daughters of perdition, of hell."

"God is almighty," I answered; "God is merciful, God is just, God is our father. Don't you think He is as much your own Father as He is mine?"

"Well, I would not doubt that!"

"Well, then, He is the Father of those hundreds of thousands also. It is our duty to go after the erring and find them, and where we cannot do more it is our privilege and duty most holy to pray for them. I do not think they all left God. You know yourself that many of them are praying with all their heart. True, it is not prayers as they were taught by your Church; it is often a desperate cry of their soul seeking light and the hand by which to be guided. But you know most assuredly that the Lord heareth and is near those who cry for Him."

We parted. Away sped my car with me; as he stood looking after me and waving his hand.

\* \* \*

Is reunion of Protestants and Roman Catholics, as they are today, possible? So near—and so insurmountably distant. Is it true that both have the same God and the same Christ? Is not the Catholic's conception of everything so vastly different? Are they a Biblical Church? Is not their mentality altogether different from ours? I would say, if a union with them be possible, leaving them and us as they and we are today, then the deaths of the martyrs mean nothing, and to nothing amounts the marvelous work of God among the children of the earth, to nothing amounts the Reformation.

## Heart to Heart Letters on Personal Religion

BY ERNEST MANN

Respected Reader:

"Why should I talk to others about so sacred a thing as personal religion?" says a man who has long been a member of a Church. There are many good reasons why you should do so. First of all just because you have such high respect for his personality. He is the only one in the world who can decide on the attitude he is going to take on the most important questions in life. His personality is free to choose its own course. In this freedom of will we most resemble God. Even God Himself never forces any man's will. He gives him reasons for choosing aright, but leaves the real choice up to the man himself.

### The Big Risk God Took

God took a big risk when He made man free to choose. The risk of man making the wrong choice. If you had been God,

you would have made everybody good, would you not? So good that they could not choose unwisely or wrongly. But what kind of folks would they have been after they were made? Like wooden soldiers, perhaps. Certainly not the kind of men that are free to choose either way, but actually choose to do right. When God gets His heaven filled with folks like this, it is going to be some Society! Folks free to go wrong, and with lots of impulses in that direction, but in the use of their divinely given liberty, choosing the highway of character that prefers the company of God! The only free people in the world ultimately will be in God's heaven. They will be there because they like that society. The others won't be there because Society like that bores them. So they go to hell for what they like. And it is not such a nice bunch that they meet after all. But it's the gang they have

chosen for themselves. They may boast of liberty, but are really "slaves of corruption."

### God's Respect for Personality

If God has such respect for personality that He leaves one to choose for himself, he certainly wants every one to have all the reasons before his mind for making right choices. And He leaves it to us who know Him, to help the rest to find Him. If we could only understand what life is for, we would discover that in the mind of God it is chiefly to help other folks to understand God and their own life in relation to God. For when this gets fixed up rightly, one's relations to other humans take care of themselves. "Seek ye first the Kingdom of God," was not to be the rule for preachers only, but for all disciples of Christ. No one can seek this Kingdom first very long without trying to do something real for someone. It leads to

sharing with others what we know about Christ. Real religion is sharing with others our experience of Christ. Anything less than this is sickly or childish religion or no religion at all. Grown-up religion goes after other folks as the chief work and joy of life.

#### The Meaning of Today

Will Today have any deep meaning for me and for others through me? Not much, if I come to its close without helping some

one to find out something more about Christ. Our personal deposits in the spiritual bank of perpetual values should be made every day. Any day spent without making any deposit, is a day lost, forever! Seven days like this means a week lost. Enough weeks like this means life lost! So my rule of daily life shall be: "I will do what I can with what I have for Jesus Christ today."

#### Your Testimony Wanted

Will you send me a sentence or two of

what you feel you really know about Christ? It will help me to make these letters more useful to a lot of folks. May this not be one of the things you can do today for Christ and for folks Christ wants to help?

Yours in the same weakness that you feel, and with the same Savior's help,

Ernest Mann.

P. S. Please send your letter care the Editor of this paper.

## Music and Life

By W. SHERMAN KERSCHNER, D.D.

(This excellent address was delivered on Sept. 24 on the occasion of the dedication of the Brodbeck Conservatory of Music, at Catawba College, Salisbury, N. C.)

Music and Life plighted their troth and were wed in creation's distant day when God said "Let there be . . . and there was." That first nuptial hall was vocal with the chorus of the morning stars that sang together, and over it all there breathed the celestial harmony of crystal spheres. Joining the hands of Life and Music, the Creator blessed them and said, "What God hath joined together, let not man put asunder." The two have never been divorced, nor can anything shatter this holy union.

All life is vibrant with the harmony which is heaven's first law. Place our finger where we will upon the arteries of life, we shall find that rhythmic pulse which at once gives character and form to all music.

The great Byron, whose profligate but poetic life was attuned to rhythm and fancy, had this to say upon the universality of music:

"There's music in the sighing of a reed:  
There's music in the gushing of a rill:  
There's music in all things, if men had ears,—  
Their earth is but an echo of the spheres."

So, also, an American poet of later and lesser prominence, George Parsons Lathrop, parallels this thought as he says:

"Music is in all growing things;  
And underneath the silky wings  
Of smallest insects, there is stirred  
A pulse of air that must be heard;  
Earth's silence lives, and throbs, and sings."

Music is the universal language. The bard of Avon had something to say of the "man that hath no music in himself." But he was speaking of one who never existed, for the man whose soul is entirely destitute of music has yet to be found.

Music is more pervasive than poetry. It is more ethereal, more insinuating, and can sound its way into the hidden chambers of life where the profoundest poetry could never penetrate. There are moods of the soul in which poetry is irrelevant and almost irritating, and in these moods music alone can bring that magic power which turns the iron gate upon its hinges, and floods the prison-house with light. "Next to Theology," said Martin Luther, who was himself a theologian and also passionately fond of music, "next to theology, I give to music the highest place of honor."

My creed is that he who can increase in the human soul the capacity and love for music is working hand in hand with the Infinite One who spun the planets from His creative finger-tips. My conviction is that he who places at the disposal of succeeding generations the facilities for acquiring a knowledge of music and for mastering its technique is a co-worker together with God, and what greater thing

can be said of any man? Benefactors who, actuated by a lofty idealism, do what has been done here place the world under tremendous obligations to them. The founding of a Music Hall, the gifts of organs and pianos—these are not back-door charities. With them go the greater gifts of privilege, opportunity, culture, art, recreation, and service to God and man.

I do not know to what extent my good friend, your bountiful benefactor, is musical, in the generally accepted meaning of the term. Even General Grant boasted of being musical, although it was said of him that he knew only two tunes—the one was "Yankee Doodle" and the other wasn't. It is a well-known fact that Mr. Brodbeck was largely instrumental in making this building possible. It is also true that in this gift his life is made vocal as never before, so that he is become at once an "instrumentalist" and a "vocalist." Let the world add these to his already long list of accomplishments. Such benevolence is what the Church and her colleges have come to expect from his family and from anyone, in truth, who believes in rendering back a worth while stewardship. The world has only pity for that individual whose favorite music is the tune of the cash register or the jazzy jingle of his hoarded gold and silver. I have an acquaintance, a reputed millionaire, who confided to his pastor that he would be much happier if he could only pry himself loose from some of his wealth by giving it to a good cause, such as this. He thinks he possesses wealth, but instead his wealth possesses him.

Beautifully fitting it is to erect a musical sanctuary like this at a Church School and Christian College! Music has ever been the handmaid of religion. Each one has conferred lasting benefits upon the other. If music has served religion by aiding in the expression of its loftiest hymns of praise and triumph, religion has more than repaid the service by elevating music from the crude chant of savages, or the wild, orgiastic ravings of heathenism to the loftiest position among the productions of the human mind. In its appreciation of the noblest and best in music, Christianity stands supreme among the religions of the world. The weird music of the African's tomtom, and the discordant, dolorous minors of the oriental band on our circus midways are just as good as their religions will allow, and are indices of them. Faith, hope and love sing. Despair, never! A singing Church cannot be defeated. Cardinal Newman said that the reason Methodism gained so many followers throughout the years was that she knew how to sing. Beecher said that a good hymn could put down heresy after a thousand sermons had failed. It is my humble opinion that the Christian Church has maintained herself more by the songs of her worshipers than by the disputations of her theologians.

Why, then, should a music building not be found on the campus of every Christian college? Why should music not be taught at schools like this? Why should musical culture be sought only at a Peabody, a Curtis or an Oberlin? If it cannot thrive here under these auspices it can thrive nowhere.

I should like now to divide my subject into two heads. Just as we once divided life into two parts, namely, the body and the soul, so do I wish to speak of music. I shall speak first of

#### The Body of Music

By this, of course, I mean the physical equipment necessary for the rendition of music. It is a far cry from the slender-reed made to vibrate by the river's brink to the great polyphonic instruments and symphony orchestras of the concert hall. What would be the amazement of Jubal, "the father of all such as handled the harp and organ" back in the genesis of things, were he permitted to return to earth and view the development in our musical instruments? The grandeur of the harp and the wonders of the electric organ, with its boundless possibilities, would surely make him feel like the veriest tyro. The severely unified theatrical organs, atrocious as many of them are, are capable of reproducing practically every sound in nature, as the scenario of the cinema may require. Time was when nearly every home had its musical instrument, and the music teacher was an American institution. Makers of organs and pianos for homes, and institutions were counted by the score. For generations music was home-made and self-made. It was the age of the music-maker. The body of music never was larger.

But with this physical development came certain monstrosities which still persist, and which bode evil for mankind if persevered in. We came to live in the canned-goods age, and ere long we even insisted upon "canned" music. "Made to order" was our song. The answer was the hurdy-gurdys, the self-players, the victrolas and the orthophonics. Victrolas largely replaced the pianos in the homes and elsewhere. The mechanical reproduction of music silenced many of the great theatre organs. Today a large portion of our population sits ensconced in easy chairs, munching sweets and reading their favorite magazine, while by the simple dialing of the radio nearby the delicate antennae are sensitized to reach out to bring back a masterpiece or a fox trot in turn. Symphonies and oratorios are heard as though they were being performed in an adjoining room.

Some results of this trend are to be deplored! Many manufacturers of musical instruments have fallen upon evil days. A firm in my home city which for many years manufactured organs and pianos seriously considered the advisability of discontinuing the making of pianos. Happily, the idea

was finally vetoed, but to tide them over they added the radio line. A number of old-line pipe-organ firms have recently been merged, and the end is not yet. Theatre organ builders must seek a trade outlet elsewhere or go to the wall.

Now, he must be a fool or a knave who will count this all loss. The self-players, viotrolas, orthophones and radios have enriched life in ways that never can be estimated or fully appreciated, and may their shadow never grow less! The tendency, however, is not good, in that the made-to-order ready-to-use music had reduced the active participation in direct musical privileges to a minimum, thus depriving our youth of much of the disciplinary and cultural advantage of the art.

However, I have sufficient faith in the American people and in the American home to believe that this anomalous situation will not long continue. Even now it seems that the pendulum is swinging in the opposite direction. Music teachers tell us that new hope is dawning on fair horizons. Parents are increasingly pouring contempt upon this tendency. Music in the public schools, which is increasing more and more, is bound to quicken to a new appreciation of the art in the coming generation. Even the recent harmonica craze may be taken as prophetic. To meet this new urge, Germany has now a \$2,000,000 concern employing 5,000 people making nothing but harmonicas, which the school children, and even adults, of America and the world will purchase. Front page headlines were necessary last week to tell the world of a harmonica orchestra at the Pennsylvania State College in which 1,200 freshmen had enlisted. If it should accomplish nothing else, it is fairly certain that this orchestra will dispel many attacks of that "gone" feeling which freshmen usually experience, and it is very certain that one selection which will have no place in its repertoire is "Home, Sweet Home."

This much can be said, at least: the building and equipping of this Music Hall gives the answer, in part to this deplorable tendency, and every student whose course will allow will make a distinct contribution to the stabilization of our cultural life by availing himself of these music facilities. I rejoice in this development, and the donors and the president and directors of the college are to be commended upon the faith and foresight incarnate in this building.

#### The Soul of Music

I come now to the soul of music, and with your permission I wish to use two different spellings of the word. I wish first to spell it S-O-L. This is the designation commonly given to the fifth note in the diatonic scale. Sol is always the dominant in any scale, because of its harmonic importance, and as such it gives character to the entire scale or mode, and determines its set. It corresponds to the theme, or motif, of the symphony to which the musicians recur again and again, to develop as the fancy of the composer has dictated. Music comes to us and says that in the great symphony of life every individual soul has its SOL, its dominant which gives character to it, its theme which is the controlling principle in every deed and thought. If you were to be asked: "What is the dominant note in your life?" what would you say? The question has been variously answered.

Men have said that selfishness was the dominant note in their scale of life, and that gold was their song. "Pay to the order of Self" is what we so frequently write in our check books. But isn't it true, as Tennyson said in his Locksley Hall:

"Love took up the harp of life,  
And smote on all the chords with might;

Smote the chord of Self, that, trembling,  
Passed in music out of sight."

The dominant in Virgil's great epic was

"Arms and the man I sing," and Homer wrote his music in the same key. A Machiavelli sings, "War ought to be the only study of a prince," and Bernhardt joins the chorus, "War is a moral obligation, an indispensable factor in civilization." But—God help us!—the world is war-weary, and most of us now regard it with Butler as

"The artificial plague of man,  
That from his own invention rises  
To scourge his own iniquities."

Still others would look within the flowing cup, and say "Wine is my song." And the number of those who have joined in this Bacchanalian chorus, even among the great of earth, is legion. Byron contributes this solo strain:

"Let us have wine and women, mirth and laughter,  
Sermons and soda water the day after."

And the words of Goldsmith may hold interest for this presence:

"Let school-masters puzzle their brain  
With grammar, and nonsense, and learning:  
Good liquor, I stoutly maintain,  
Gives genius a better discerning!"

But when the wine is in, murder will out, and the wine-song is a low Bacchanalian ditty which men sing only when their wits are befuddled.

Then, "Glory is my song," sings an ambitious world. And at some point or other in their life, glory drags all men along, bound captive at the wheels of her glittering car. But how soon, alas! the dirge is heard, for "all the paths of glory lead to the grave."

Then, "Pleasure is my song." And the giddy roundelay of pleasure may seem like sweet music for a season:

"But pleasures are like poppies spread;  
You seize the flower, its bloom is shed:  
Or like the snow-fall in the river,—  
A moment white,—then melts for-  
ever."

Now, all of these may have their rightful place in the scale of life, and in the ensemble of the human soul can be made to discourse sweet music. But no one is worthy of the place of the dominant note in life. What theme, then, is worthy of this place? A hearty-hungry multitude which no man can number, out of every nation and of all tribes and peoples and tongues, comes trooping along with a lilting song upon their lips expressing of what is in their hearts, and their chorus is "Love is my song." And, indeed, Love is the master key: all other are but servants. Love is the dominant in life, because of its harmonic importance, because it gives character and form to all of life, and because it is the only element that will endure. Even so the ardent lover sings:

"I love but thee  
With a love that shall not die:  
Till the sun grows cold,  
And the stars are old,  
And the leaves of the judgment book un-  
fold."

Love partakes of the very nature of the Father of all who said, "I have loved thee with an everlasting love," repeated by the Master of men, "By this shall all men know that ye are My disciples, if ye have love one toward the other," and echoed down through the centuries by His greatest apostle, "Love never faileth; now abideth faith, hope and love, but the greatest of these is love."

Let me dwell now upon the S-O-U-L of Music. This is not a quantity, but a quality. It is that indefinable something which Sidney Lanier tried to comprehend when he defined music as "Love in search of a word," or what Donald Hankey meant when he called it the "religion of the

inarticulate." To give expression to that which defies definition, and to lead the soul beyond the bounds of words is the province and function of music. In its loftiest conception, music is in essence a reaching out after God, a means of worship, and the expression of the unutterable like love and adoration. If this is not religion, then what is religion? All that there is in music speaks of life and God, and music is at its best when it leads Life nearer to God.

That I may best illustrate this, let me relate a fanciful conversation I had with the queen of instruments, the mighty organ. Feeling that the great organ was more than a compilation of pipes and reeds, wood and ivory, I turned my back on my printed counsellors, and asked the organ what message it might have for you today, and as the organ told it to me I pass it on to you.

"In the first place," said the organ, "tell them that I am a child of God. Though man assembled me and attended to my construction, my every member carries a divine impress. Before the seas were made, my substances were fused in elemental fire. Before the mountains were formed, my hidden parts were already poured into subterranean moulds. When God made Adam's body He made the elements for my own."

"And what further shall I tell them," I asked, and the organ replied: "Tell them that, though child of God I am, tell them that I am nothing but a mute instrument until I am played upon; that of myself I can do nothing. But when I am played upon, I can thunder like the clouds, roar like the sea, whisper like a lover, croon like a mother, weep like a child, and comfort solitary mourners. I can subdue a company of discordant hearts into the calmness of a sea of glass: I can fall upon sin-parched souls like the dew of heaven on rusty blades. I can breathe forth 'Home, Sweet Home' and lead the prodigal back to his father's arms: I can shout the 'Star Spangled Banner' and send millions into war." And as the organ gave it to me, so I pass it on to you. The message is that we, too, are but fillers of space until the Master-Player plays upon our lives. The touch of His fingers makes the weakest mighty, the timid courageous, the homeliest winsome, and the harshest tender.

Showing by my close attention that all this interested me, the organ went on to say: "Tell them that most of my work is done where no human eye beholds. For every pipe that men can see, there are a dozen unseen behind the gold-trimmed grenadiers on dress-parade." "Some of these hidden parts," the organ said, "are very ordinary in appearance and most unmusical in themselves, but all are essential to the functioning of the whole. I will never breathe forth a single song without the faithful performance of every single part. Tell them," said the organ, "that the great organ of humanity functions in the same way. Nine-tenths of all the work we do is done in obscurity, and by the unnoted and the unsung. And from that fact tell them to take heart, for the Master knows who helps to make the music of this world sweet, whether men know it or not." And as the organ told it to me, I pass it on to you.

Emboldened by its frankness, I again said to the organ: "You are a creature of many parts, as full and as intricate as the human body, as full of possibilities as the human mind, and almost as full of mysteries as the human soul. Tell me, how do you expect to keep fit?" And it answered promptly: "By regular and repeated tunings. It is the unvaried experience of all my kindred that this is most imperative, and that nothing harms us quite so much as the neglect of it." "But," said I to the organ, "you will not be dragged up and down the highway like

a new car, or jolted around the room like a new toy. Why should you need tuning or voicing? You have no strings to slacken, no pegs to slip."

"Ah," said the organ, "nothing on earth abides; the sunlight fades, the trees grow bare, the clock runs down, the brain wearies, and all must be brought back to their former efficiency. Though I am wonderfully made, I am also very delicate and sensitive, and need regular tuning and voicing. That will be my greatest need, and tell them it will also be their greatest need. Hearts that are out of tune with the Infinite must be retuned. Embittered lives must be sweetened. The harsh, grating hatreds must give way to love. Chords that are broken must vibrate once more." When the great Master tuner has gone over all our parts, He has left so much of Himself in us that the very sweetness of heaven breathes in word and deed and thought.

Quizzing the organ once more as to what it considered the dominant note in the scale of life, it immediately replied: "Melodious, loving service." Loving, in that it is not rebellious. How obediently the organ responds to the slightest touch

of the music-maker! Melodious, in that it is free of tedium or drudgery! But how the thought of the beautiful and the good will lighten toil and give wings to leaden feet! It is not difficult to labor for that which is worth while. Joachim, who attained a proud position among the violinists of the world, practised one composition, Beethoven's "Concerto," for over sixty years. He could not exhaust its riches which were a constant pleasure to him. Longfellow's village blacksmith, with his hands begrimed and his shirt besmudged, could scatter cheer along the way because back of the music of his anvil was the music of his stalwart Christian heart. Let us do what we do and give what we give as does the organ, with a willingness and a sweetness that are melodious and loving. Discordant service grates like a rusty hinge. Loving, melodious service is as sweet as the angel song that floated over Judean hills that night when it seemed as though the heavens themselves would burst to disclose their radiant ministrations. These are the things that the organ told to me, and as the organ told it to me I pass it on to you.

The dedication of this building speaks out beyond the confines of this campus. Here is written large, and in letters brighter than gold, the truth that music is divinely ordained, the decree that here music and life shall be more closely intertwined, and the conviction that he who adds even in the smallest measure to the sum total of musical knowledge and appreciation is working hand in hand with the great Designer. And may all who avail themselves of these facilities fare forth into the world a goodly company, with the lines of O'Shaughnessy written in their hearts:

"We are the music makers,

And we are the dreamers of dreams:

Wandering by lone sea-breakers,

And sitting by desolate streams.

World-losers and world-forsakers,

On whom the pale moon gleams;

Yet we are the movers and shakers

Of the world forever, it seems.

One man with a dream, at pleasure,

Shall go forth and conquer a crown:

And three with a new song's measure

Can trample a kingdom down."

## A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

### Lausanne Committee on Reunion

The Continuation Committee of the Lausanne World Conference on Faith and Order, meeting for its second annual session in Maloja, passed the following resolution, proposed by the Bishop of Gloucester and seconded by Archbishop Germanos, Exarch for Western Europe and representative of the patriarch of Constantinople:

"As members of the Continuation Committee of the Lausanne Conference on Faith and Order, meeting at Maloja, Aug. 27-30, 1929, we desire as in our last meeting, to recognize the great progress towards unity in the life of the Churches which has been manifested in recent events in Canada, Japan, China, and the United States of America, and, indeed, throughout the whole Christian world. We rejoice with our brethren of the Churches in Scotland in the consummation this year of the union between the Church of Scotland and the United Free Church of Scotland, and we pray that God will endue the reunited Church with the manifold gifts of His grace. We also welcome the approaching union of the three Methodist Churches of Great Britain, who have this year obtained from Parliament the Enabling Act to carry out the scheme of union already approved by the conferences of the three Churches.

"Without expressing any judgment upon the details of the proposed scheme of union for the Churches of Southern India, we welcome the statement with which it is prefaced, that 'Unity of the spirit must find expression in the faith and order of the Church, its worship in its organization, and in its whole life.' We believe with them that their union, if carried out on the right lines, would result in greater fellowship and peace within the Church, and greater eagerness and effectiveness in the proclamation of the Gospel of Christ. We are impelled by our deep sense of the importance of these proposals to ask all Christian people to join with us in the supplication that Divine Guidance may be granted to the Churches of Southern India and to all those upon whom any measure of responsibility in this matter may rest."

The following resolution, dealing with the approaching conference of archbishops and bishops at Lambeth in 1930, moved by Dr. Deissmann, of Berlin, and seconded by Mr. K. T. Paul, of Southern India, was also passed:

"The Continuation Committee, looking forward to the Meeting of the Lambeth Conference in 1930, prays that God will so guide its deliberations that they may serve to promote the unity of the Church of Christ."

### The New Scientific Outlook

Although far on in years, Dr. R. F. Horton, the well known British preacher, has an ever-young mind, always receptive of new ideas. He keeps himself abreast of the latest scientific developments and makes clear their bearing upon religious belief. In a recent lecture he declared that the teaching of Professor Eddington, Professor of Astronomy at Cambridge, marks in a sense a new epoch in the thought of the world:

"The physical world, which we have assumed is so certain, such a sure foundation of all our thought and life, seems to give way under analysis, and science itself discovers that if we require certainty and security we must seek them elsewhere than in the physical world. . . . The steady uniformity of nature and the absolute regularity of these great natural laws were put before our minds as showing that our will could not be free, that we must be in the same great order of determinism. But now science finds that that very element, that random element, as it is called, is in nature itself, and, instead of determinism being used to discredit the free will of man, the free will of man is used as the best illustration of a constant element in nature, the unpredictable uncertainty which is called entropy. The freedom of the will is nearer the truth than what we thought the uniformity of nature."

Professor Eddington says that the world will have to recognize that by science we can never reach reality: there remains always a vast field of things which must be known, if known at all, by some power other than science. It is science itself that now recognizes, says Dr. Horton, that in order even to explain our life, we have to penetrate into a region where science cannot go, into a region that we have always called spiritual, and it is in that region, the spiritual region, that religion exists and must always exist. "We little creatures stand upon this little globe belong to this tiny solar system, looking by

the help of science into the universe of God, and by the help of God looking into His face ourselves. It is that Being Who rules the universe with Whom we are permitted to enter into a mystical communion, that Being Who has made Himself known to us by the infinite condescension of the presence in our human life of Jesus Christ our Lord, the brightness of His glory and the express image of His Person."

### British Churchmen in Germany

The World Alliance for Promoting International Friendship Through the Churches is doing excellent work in arranging for the exchange of visits between German pastors and ministers in other countries. The visit of German pastors to England last year had excellent results, and the Berlin Council of the Alliance asked for a return visit. Some 20 representatives of British Churches, Anglican and Free, have this summer made an extensive tour of Northern Germany, being received everywhere with great enthusiasm. The leaders of the party were the Bishop of Ripon, president of the British Council, and Dr. Garvie. The English visitors were for the most part entertained in German homes, where they were able to get into close touch with Church members. One member of the party has described an individual friendship formed with a member of the staff at the Rauhe Haus, a social settlement. These two discovered in conversation that on three occasions they must have been within a mile of each other on the same sector in the battlefield in Mesopotamia. Each subsequently left the army for a university course as a preparation for ordination in his own Church. One has recently published a book recognized as a valuable contribution in the realm of Christian psychology, the other is just completing the third volume of his life of Wichern, the founder of the Rauhe House and close friend of Elizabeth Fry and other English social reformers. "Look," said one of our German hosts to me yesterday as we saw these two walking together, "there are two friends who nearly shot each other."

### The Bishop of Ohio in England

No American visitor to Britain this summer has made a happier or more wide-

(Continued on page 19)

# NEWS IN BRIEF

## MEETINGS OF THE SYNODS

**Eastern Synod**—October 14, 1929. Christ Church, Philadelphia, Pa. (Green St., near 16th.) Rev. A. R. Tosh, 2213 Green St., Philadelphia, Pa.

**Potomac Synod**—October 21, 1929. Heidelberg Church, York, Pa. Rev. W. Sherman Kerschner, D. D., 125 N. Beaver St., York, Pa.

## NOTICE

The Stated Clerks of the 60 Classes of the Reformed Church are kindly requested to send in their shipment lists for the Minutes of the General Synod promptly, according to the allotment made for them by the respective State Clerks of the seven Synods. Up to Sept. 27, one-third of these shipment lists have been received. The lists must give the complete address of person to whom the Minutes are to be shipped and the number of copies to be sent to each addressee.

J. Rauch Stein, Stated Clerk.

## NOTICE

The Society for the Relief of Ministers and their Widows, the oldest benevolent institution of the Reformed Church, will hold its annual meeting in Heidelberg Church, York, Pa., on Monday, Oct. 21, 1929, at 7 P. M.

Eugene L. McLean, Secretary

## NOTICE TO EASTERN SYNOD PASTORS

Members of the Eastern Synod and their friends are invited to a supper at the Christian Association Building on the evening of Wednesday, October 16. One of the objects of this supper is to enable pastors, who have student members in any of our schools here, to use this occasion to see them.

We shall make a charge of fifty cents for members of Synod and their friends, but if pastors will arrange in advance to meet their students at that supper and report their names to us not later than noon of the previous day, viz., Tuesday, Oct. 15, their students will be admitted without charge. Please report to Clayton H. Ranck, 3601 Locust St., Philadelphia.

## CHANGE OF ADDRESS

Rev. Harry L. Fogleman from "The Belmont," 3156 Sheridan Road, to "The Whitehall," 105 E. Delaware Place, Chicago, Ill.

Rev. Francis C. Schlater from Yale Divinity School, to Yale Station 2181, New Haven, Conn.

## THE 103RD ANNUAL SESSIONS OF THE EASTERN SYNOD

The 103rd Annual Sessions of the Eastern Synod of the Reformed Church in the U. S. will open in Christ Church, Philadelphia, Pa., on Monday evening, October 14, 1929, at 7.45 o'clock, the Rev. Aaron R. Tosh, pastor. Christ Church was organized Sept. 15, 1859. Its cornerstone was laid July 7, 1860, in the presence of Drs. H. A. Bomberger, Samuel Helfenstein, Henry Harbaugh and Philip Schaff. In the course of its history it has had 7 pastors and is now the only "downtown church" in Philadelphia.

The Eastern Synod is the oldest of the ten District Synods in the Reformed Church. It was organized May 7, 1792, Philadelphia, Pa. It includes 416 ministers, with 574 congregations, and a total communicant membership of 147,502. In addition to this there are 64,034 baptized members. During the year ending May 1929, this Synod contributed \$630,172 for benevolent work, and \$2,154,355 for congregational purposes. A conservative estimate of the value of its Church property is \$18,795,400, and its parsonages valued at \$1,910,950. The net increase in communicant membership during the fiscal year ending in May, 1929, was 1,037. There were 1,037 of its young people attending colleges and higher institutions during the year. Confirmations during the year numbered 5,582. The total Sunday School enrollment is 151,995. There are 8,202 lay School teachers. The Eastern Synod has not met in Philadelphia since October 29, 1923, at which time it met in the Heidelberg Reformed Church, 19th and Chestnut Streets. The communicant membership then was 141,615.

The opening service on Monday evening will be held at 7.45 o'clock, the Rev. Edwin W. Lentz, D.D., will deliver the annual sermon on "Christian Adventure." Elder August Schoenberger, Ashland, Pa., is vice-president; Edward O. Butkowsky, Norristown, Pa., is corresponding secretary; Rev. Thomas H. Bach, D.D., Reading, Pa., is treasurer; John M. Herzog, North Wales, Pa., is clerk; Rev. Homer S. May, Wilkes-Barre, Pa., is roll clerk. The Rev. J. Rauch Stein, D.D., is the stated clerk of the Synod,

## THE REV. ELMER H. LEINBACH

The Rev. Elmer H. Leinbach, for 33 years pastor of St. John's Church, Kutztown, Pa., and St. Peter's Church, Richmond Township, passed away on Sept. 30 at his home, at the age of 68 years. The funeral service was held in St. John's Church on Oct. 4 and interment was made in Hope Cemetery. A fuller account of the life and labors of this faithful brother will be given later.

has served in this capacity continuously for 20 years, since Sept. 2, 1909.

The Synod will be in session until Thursday evening. It has under its care, jointly with the Potomac and the Pittsburgh Synods, the Theological Seminary of the Reformed Church and the Franklin and Marshall College and Academy, at Lancaster. In recent years it has also assumed the responsibility for Cedar Crest College and the Phoebe Home at Allentown, and is intimately interested in the work of Ursinus College, the Bethany Orphans' Home at Womelsdorf, and the Berger Home for the Aged, recently established in the bounds of Philadelphia Classis. From all of these interests, it will hear the annual reports on Wednesday and legislate in their interests. The annual statements from the Boards of Home Missions, Foreign Missions, Ministerial Relief and Christian Education will be presented on Thursday morning. The Synod will also consider the subject of Social Service and Rural Work, the Program of Church Federation as conducted through the Pennsylvania State Federation of Churches, Evangelism, Law Enforcement, Lord's Day Observance, Weekday Religious Education, Leadership Training, and the expansion of "its new summer camp" at Mensch Hill, near Boyertown, Pa.

The Tuesday evening business session will be of a popular interest, including such subjects as the State of the Church and Necrology, Social Service and Rural Work, Vacancy and Supply, Evangelism, Unproductive Sections of Congregational Territory, etc. The local congregation is arranging for a reception to be given on that evening, following the business session. On Wednesday evening, Dr. Joseph Fort Newton will address the Synod on the "1900th Anniversary of Pentecost." The report of the State of the Church will be presented by Dr. Edwin W. Lentz on Wednesday evening. The elders will hold a dinner meeting at 1811 Spring Garden Street on Wednesday noon.

Following the organization of the Synod on Monday evening, after which the new president of Synod and the other regular officers will be elected, the Hon. Harry A. Mackey, Mayor of Philadelphia, will welcome the Synod to Philadelphia.

The chairmen of the several standing committees appointed in advance are as follows: On Religious Services, Rev. A. R. Tosh; On Minutes of General Synod, Rev. John Lentz; On Minutes of Eastern Synod, Rev. Preston A. De Long; On Minutes of Classes, Rev. H. S. Kehm; On Overtures, Rev. David Dunn; On the Theological Seminary, Rev. Geo. W. Hartman; On Franklin and Marshall College and Academy, Rev. Perry L. Smith; On Cedar Crest College, Rev. Fred. M. E. Grove; On Orphans' Home, Rev. Chas. D. Spotts; On "Reformed Church Messenger," Rev. Edw. O. Butkowsky; On Phoebe Deaconess

Home and Berger Home for the Aged, Rev. George B. Hamme; On Home Missions, Rev. Edgar F. Hoffmeier, D.D.; On Foreign Missions, Rev. D. F. Singley; On Ministerial Relief, Rev. J. Hamilton Smith, D.D.; On Christian Education, Rev. Allan S. Meek, D.D.; On Nominations, Rev. Paul R. Pontius; On the State of the Church, Rev. Edwin W. Lentz, D.D.; On Finance, Rev. Wm. F. Kosman, D.D.; On Reporting for the Press, Rev. E. Elmer Sensenig; On Leave of Absence, Rev. Thomas W. Dickert, D.D.; On Advisory Members, Rev. Harry A. Hartman.

Delegates to the Eastern Synod in Phila. are requested to make their hotel reservations directly.

The 3rd annual Men's Mass Meeting of the Mercersburg Classis will be held in Trinity Church, Waynesboro, Pa., Oct. 20, at 2.30 P. M. Dr. Paul S. Leinbach, editor of the "Messenger," will be the speaker.

Harvest Home services were held in both Churches of the Greencastle, Pa., Charge, Rev. G. E. Plott, pastor, Sept. 15. At Grace Church, offering for Ministerial Relief was \$141. Offering at Trinity for Catawba College was \$16. Dr. J. W. Meminger gave 2 splendid messages on Sept. 8. Holy Communion was held at Grace Church Oct. 6, and at Trinity, Oct. 13.

One of the pastors of Eastern Synod calls attention to the "happy coincidence" that the 183rd annual meeting of the Synod is to convene in Philadelphia on Oct. 14, and, as all should know, Oct. 14 is "Yom Kippur." In this day of union movements, this brother is moved to ask whether this is a gesture on the part of Eastern Synod designed to bring us into closer fellowship with our Hebrew brethren.

St. Stephen's Church, Lebanon, Pa., Rev. Pierce E. Swope, pastor, observed their Annual Cash Rally Day on Sept. 29. Offering was \$1,091. This Church is in the home stretch in finally wiping out its long standing debt. Over \$2,600 have been raised since April 1 of this year, leaving an unpaid balance of less than \$1,400. S. S. Rally Day was held Oct. 6, with a special program and an address by C. S. Kelehner, of the local Y. M. C. A.

The baseball team of St. Luke's S. S., Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor, is the proud owner of a beautiful Reach Trophy which was obtained by winning the championship of the central city baseball league. The club, under the management of John Shadroek, won the championship without the loss of a single game. The competing teams were St. John's Lutheran, First Baptist, Derr M. E., Central M. E., First Reformed and St. Luke's.

In contrast with some other communions which we shall not name here, the Reformed Church in America (often called Dutch Reformed) shows a continuous advance. In 1900 the communicant membership was 109,899; in 1929 the figure is 159,662. During the same period the S. S. membership has gained 17,000; the present enrollment is 141,629. The contributions to benevolences for the past year were \$1,300,000, and for congregational purposes over \$4,000,000. The gain in membership last year was about 4,000.

St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor, held their Harvest Home service Sept. 8. Offering, \$156.50. Rally Day service was held Sept. 29, with large attendance. The Beginners and Primary depts. have been equipped with new furniture and the graded lesson introduced. It is hoped to use the graded lesson in all departments, which will offer better advantages for carrying on the program of Christian Education. Holy Communion was observed Oct. 6, the new method of communing in the pews being used.

Christ Church Bible School of Middle-

town, Md., Rev. J. S. Adam, pastor, and Mr. Emory L. Coblentz, superintendent, observed their annual Rally Day on Sept. 29, with an attendance of 592, the largest in the history of the school, and with an offering of \$534.27. The principal speaker, Prof. Emory J. Middour, of Mercersburg Academy, gave a splendid and timely address. Very special commendation is due the Christe De Fille Class of the Bible School, Miss Nora Wise, teacher, for the fine tennis court they have had made in the Church park for the use of the young people. The financing of this work was done entirely by this class.

Harvest Home services were held in Salem Church, Campbelltown, Pa., Rev. Carl W. Isenberg, pastor, on Sept. 8. The Church was very beautifully decorated with the fruits of the ground. Over 100 jars of fruit were given to Bethany Orphans' Home. Offering, \$53.34. At the evening service, Rev. C. M. Marsteller, of Mercersburg, delivered a timely message. At this service Mr. Marsteller baptized Sarah Anna, the infant daughter of Rev. Mr. and Mrs. Isenberg. Salem Church was privileged to hear a son of the congregation, Rev. Joseph M. Newgard, of Wilton Junction, Iowa, deliver a very interesting and instructive message on Sept. 22. Salem can justly be proud of her son.

In the Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, special recognition was made on Sept. 15 of the splendid record of Mr. Ralph Warrick, who is entering Ohio State University. Mr. Warrick is 22 years old and since the time he was carried to Sunday School when a baby, has never missed a S. S. service. On Sept. 29, Spiritual Recreation Sunday, the Church School service was opened by an "Old Time Revival Sing" under the direction of Jesse Van Camp, of the Windsor Poling Company. Mr. George Soerhide, of the Cleveland City Mission, addressed the entire school. Rally Day will be held Oct. 6.

Our old friend, Rev. Dr. S. L. Whitmore, in renewing his subscription, writes: "I think this is my 50th annual subscription to the 'Messenger.' The probability is that if the good Lord would permit me to live 50 more years I should continue to want the 'Messenger' every year. Somehow, I always feel sorry for any Reformed Church people who either can't or don't read the 'Messenger'." Of course, we are glad to pass on such a good example.

Rev. Dr. Ross F. Wicks on Oct. 6 in charge of the services in the First Church (Dutch), Newark, N. J. He leaves on Oct. 17 for a trip of 10 days to Ohio. He will be in Dayton over Oct. 20 seeing his parishioners of the Fourth Church, associated with the Central Church of the city.

A most impressive service was held at Calvary Church, Bethlehem, Pa., recently when William Van Reed Seltzer, a recent graduate of the Theological Seminary at Lancaster, was ordained a minister and installed as pastor of the Church. Allan S. Meek delivered the ordination sermon and the following ministers took part in the service. Revs. Z. A. Yearick, J. F. De Long, D.D.; H. J. Ehret, J. Bollman, H. I. Crow, R. F. Reed, J. Mehrling, and E. S. Bromer, D.D. The spacious auditorium was well filled and beautifully decorated with flowers, and palms, and the music and anthem rendered by the choir were well chosen and well rendered.

The congregation of Trinity Church, State Line, Pa., and the entire community, suffered a distinct loss in the death of Mr. John H. Binkley, Sept. 10, at the age of 77 years. Mr. Binkley had spent his entire life in the community and was one of its most valuable citizens. For many years he served as deacon and as elder in Trinity Church. In all his life he was found faithful to his trust.

**WANTED: Three or four dozen copies of the edition of the "Reformed Church Hymnal" published in 1909. Address: St. Luke's Reformed Church, care of Mrs. J. S. Hoover, Fishertown, Penna.**

funeral service was conducted from the home by his pastor, Rev. G. E. Plott, and burial was in the local Church cemetery. Among those who remain to mourn his going are a daughter, Mrs. George P. Shrader; 6 sons, William, Charles, Harvey, Alvin, Clyde and Walter; also 2 brothers, Charles N. and Elsworth, and a number of grandchildren.

First Church, Easton, mourns the death, on Oct. 5, of one of its long time faithful elders, Mr. Henry G. Siegfried, for many years cashier of the Easton National Bank, and more recently vice president of that historic institution. Mr. Siegfried was a successful Sunday School teacher and a leader of young men, who looked to him as an example in his community of a high type of Christian citizenship. He is survived by his wife and two daughters. Mrs. Siegfried is the only surviving daughter of the late Rev. and Mrs. T. O. Stem.

The dedication of the William Berger Memorial Home for the Aged is postponed until Saturday, Oct. 19, at 3 P. M. The service will be held in the Calvary Presbyterian Church, which is just across the street from the Home.

## TO THE MEMBERS OF EASTERN AND POTOMAC SYNODS

BE INVITED

Zion's Church, York, Pa., Rev. J. Kern McKee, pastor, celebrated Holy Communion Oct. 6.

Mr. Harvey H. Koonts, who, in Columbus, O., last week, was elected National President of the Patriotic Order Sons of America, is an elder of First Church, Lexington, N. C., Dr. J. C. Leonard, pastor. Mr. Koonts was national vice-president of the same organization during the past 4 years.

In Christ Church, Phila., Pa., Rev. A. R. Tosh, pastor, Rally Day was observed on Oct. 6, with an encouraging attendance. 24 were present in the Primary dept. Brief addresses were made by the pastor and by Dr. J. Rauch Stein. Following the morning sermon, Mr. George Harnish Stein was ordained by his father and installed as a deacon of the congregation.

The autumn work has gotten well under way in the Myerstown, Pa., Church, Rev. David Lockart, pastor. The S. S. attendance is not quite up to that of a year ago, but the Young Peoples' League and Church attendance have been considerably larger. Five new members were received by letter, 3 children were baptized, 1 marriage performed and 2 funerals held during the month.

George Washington Leidy, the father-in-law of Rev. William H. Brong, pastor of the Plainfield Charge, Pen Argyl, Pa., died at his home at New Hanover, Pa., on Sunday, Sept. 22, at the age of 82 years, 7 months and 4 days. He was a fourth generation descendant of the Rev. John Philip Leidy, a missionary sent to America in 1748 by the Reformed Church Synod of Holland. He is survived by 1 son and 6 grandchildren.

The Classis of North Carolina will meet in autumn session in Emanuel Reformed Church, Lincolnton, N. C., Oct. 31 and remain in session through the following day. This Classis has held autumn sessions for many years with great profit to the work of the Churches. There will be 4 special addresses on the general subjects of "Religious Education," "Missions and Stewardship" and "Evangelism."

The Church School of the new Christ Church, Conyngham, Rev. Perry L. Smith, pastor, has subscribed to the "International Journal of Religious Education" for all its officers and teachers. It is also scoring itself according to the "Proposed Goal for the Church School" published by the International Council of Religious Education. The Consistory is also scoring for the Church on the "Proposed Goal for the Rural Church" put out by our Rural Dept.

Ten thousand four hundred thirty-three dollars was received in cash and subscriptions for the Church debt in First Church, Piteairn, Pa., Rev. Howard F. Loch, pastor. This drive to wipe out the debt was held on Sunday, Sept. 29. \$985 of the total amount was received in cash, the remainder being in pledges covering a period of 50 months. After carrying this burden for many years, the congregation is now looking forward to the time when it can throw off this heavy load of a debt.

On Thursday evening, Sept. 26, Mr. and Mrs. H. F. Texter, of Ellwood City, Pa., celebrated their 40th wedding anniversary. Dinner for the family was served in the Kaufman Hotel, Zelienople, following which the party spent the evening in the Texter home. The following children were present: Mr. and Mrs. C. R. Texter, Mr. and Mrs. A. F. Texter, Mr. and Mrs. J. L. Bennett, Mr. and Mrs. Jacob H. Boots, and Miss Dorothy Texter. They presented their parents with a radio in honor of the anniversary. The "Messenger" felicitates Mr. and Mrs. Texter on this happy occasion.

The "Blue Book" for the Eastern Synod was mailed to every pastor on the roll of each of the 13 Classes on Monday evening, Oct. 7. A copy was included in

the envelope of each pastor for his delegate elder primarius, together with the official registration blanks for the pastor and elder. In addition to the reports of the Synodical Educational and Benevolent Institutions, and the annual statements of the Boards of the Reformed Church, the "Blue Book" this year contains the reports of 12 important committees and commissions together with the statistical summary of the entire Reformed Church listed by Synods.

Grace Church, Duquesne, Pa., Rev. Alfred J. Herman, pastor, has just closed a 3-weeks financial campaign in the Church and community, reporting a total of \$10,060 on Oct. 4, of which the members pledged themselves to more than \$3,000. Miss Ruth L. Haylor, of the Finance Bureau of the Home Mission Board, directed this financial effort and ably assisted in bringing about these fine results. The Church membership has been moved to greater activity, and a deeper spirituality has resulted. The community has been interested to a greater extent in the work of the Church which was evidenced by their gifts and service. Surely it may be said of Grace Church, "Well done, thy good and faithful servant." Let others do likewise.

On Sept. 29 the 108th anniversary of Swamp Church, Ephrata, Pa., Rev. Martin W. Schweitzer, Ph.D., pastor, was observed, and unveiling services of the tablet in memory of John Michael Amweg, one of the founders of this Church, were held. Swamp Church is one of the oldest congregations in northern Lancaster County, and since 1752 has been served by Revs. John Waldschmidt, John Christian Ammann, John Christian Wilms, Charles Helfenstein, John Theobald Faber, Jr., Thomas H. Leinbach, William T. Gerhard, Christian Weiler, Isaac Graeff, Thomas C. Leinbach, Samuel A. Leinbach, Stephen Schweitzer, and, since 1914, by the present pastor, Dr. Schweitzer, who is chaplain of the Pennsylvania Legislature.

Sometimes our pastors and people receive appeals from ministers asking for help because they are aged or disabled and need money. The Board of Ministerial Relief helps every deserving aged or disabled minister of our Church, who needs help, and therefore our pastors and people should first of all find out from the Board of Ministerial Relief whether or not it is helping any ministers appealing to our Church generally for help. Otherwise, some of our pastors and people may be deceived by unworthy claimants for Relief. Recently an appeal for help was received by some of our pastors from a man in Wisconsin, who represented himself to be a minister, but was not a minister of the Reformed Church.

Bethany Church, York, Pa., Rev. George S. Sorber, pastor, on Sept. 8 held a service of encouragement and good cheer, with good wishes for the 7 young people from the congregation who are entering higher institutions of learning this fall. On Sept. 15 the annual Harvest Home services were held, with sermons by the pastor. The elaborate decorations were placed by the Wise Builders' S. S. class and were given to a needy family in the congregation. On Sept. 22 the annual S. S. Rally was observed with a strong address by Rev. John H. Ness, of the First U. B. Church. On Sept. 29, Holy Communion was administered to about 350 members. Four persons were added by letter. During October a campaign will be in progress in developing the deeper interest of the young people in the evening period of worship.

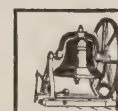
Rally Day was observed in Christ Church, Norristown, Pa., Rev. C. T. Glessner, minister, Sept. 29. There was a record attendance. Attendances during the summer and fall are 15 per cent ahead of any previous year. Promotions in all the departments of the school were made Oct. 6.

At a recent meeting of the officers, teachers and Church School workers, a number of goals were set, among which are: better worship programs in all the departments, a doubled enrollment in 5 years, and no less than a 70 per cent attendance each Sunday. The Norristown Community Training School for Christian Workers opened its 4th year, Thursday evening, Oct. 3. Rev. Mr. Glessner is dean and one of the teachers. Rev. Edwin Faye is also teaching in the school. There is an enrollment of 55, among which are Presbyterians, Schwenkfelders, Lutherans, Reformed, Methodists, Baptists. There are 11 from Christ Church enrolled. The Weekday School of Religion in Christ Church will open Wednesday, Oct. 23. This is its 6th year. The sessions are held every Wednesday afternoon from 3.30-5. Those of beginner, primary and junior age are enrolled. There has been a growing interest in the school from year to year. Last year there 132 enrolled, with an average attendance of 70. There were 32 who did not miss one of the 24 sessions. Holy Communion was celebrated Oct. 6, morning and evening; 335 communed.

In Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, a large number of young people have left for colleges and other schools of higher education. Among those who have entered this fall are: Misses Marian E. Fidler, Wellesley; Evelyn G. Mays, Sarah Laurence College; Ina High, Syracuse; Marie E. Stoudt, Oberlin; Ethel M. Hamaker, University of Penna.; Mary I. Dundore, Trenton College; Helen E. Weise, McCann's; Richard T. Williamson, Yale; Howard B. Grimes, Lehigh; Donald S. Klopp, State; Samuel A. Moyer, Franklin and Marshall; Arthur D. Moll, LeRoy M. Anderson, Raymond M. Anderson, Ursinus; Arthur H. Heist, Albright. The members feel that this is a large number availing themselves of the opportunities of higher education out of a congregation of less than 400 members.

Amity Church, Meyersdale, Pa., Rev. B. A. Black, pastor, held services in the auditorium on Sept. 29, after extensive improvements had been made. The improvements included the repairing and cleaning of the art glass windows, repairs to the roof, painting of exterior woodwork of parsonage, Church School and Church buildings; new partitions in the Church School and large assembly room, renovation of heating plant, decorating of interior of Church plant and a thorough cleaning. These improvements cost about \$3,000.

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most of which was subscribed before the work was begun. The work was supervised by John N. Cover, president of the Board of Trustees, assisted by W. H. Stotler, C. C. Heckle and W. H. Holzhu, members of the Board.

The fall opening of the Zion Church, Nanticoke, Pa., Rev. Robert W. Huckle, pastor, has aroused considerable interest and enthusiasm. The services are all well attended. Sept. 15 was 100 per cent day when 100 per cent of the members crowded into the large auditorium for worship. The three preparatory services were held and the Holy Communion was administered Sept. 29. Rally Day was observed Oct. 6 and Harvest Home will be celebrated Oct. 13. New members were received at the Friday evening Preparatory service. New cement walks were laid around the Church, and the street in front of the parsonage. The Sunday School is putting on a campaign for new members. The Church has 7 young people attending colleges.

September was a busy month in the Shrewsbury, Pa., Charge, Rev. C. M. Mitchell, pastor. Harvest Home services were held Sept. 1 and 8. The decorations measured up to previous high standards. On Sept. 15 Zwingli Hall, the new social room of St. Paul's Church, was dedicated, free of debt. The entire cost, including a new heating system, was nearly \$4,000. Only about \$300 remains to be made up on the steam furnace. Holy Communion was observed Sept. 15, 22, 29 and Oct. 6. Four new members were received. Rally Day was observed in Bethany Church on Sept. 22, and in Bethlehem on Sept. 29. All organizations are functioning nearly 100 per cent again. The minister and consistories are engaged in an educational campaign to make the charge function 100 per cent on the paying of the Apportionment. It is likely that the 7/12ths, which General Synod asks to be paid by Dec. 31, will be fully met.

Christ Church, Elizabethtown, Pa., Rev. L. C. T. Miller, pastor, enjoyed the return of two of her young men during the summer season. Sunday morning, July 28, Mr. Earl Seibert occupied the pulpit. Earl is the son of Elder C. F. Seibert. After graduating from the School of Religious Education at Boston University in 1928, Mr. Seibert became Director of Christian Education in Trinity Church, Canton, O. On Sept. 15, Mr. Paul Burkholder delivered the sermon. This young man is the son of life-long members of Christ Church. He is studying at the Divinity School of the University of Chicago, and at the same time is doing part time work in Erie Chapel, a religious and social enterprise of the Presbyterian Church in Chicago. It is a heartening experience to have young men who have gone out into some form of Christian service to return to preach the Gospel of the Christ in the home pulpit.

Heidelberg Sunday School, York, Pa., Rev. Dr. W. Sherman Kerschner, pastor, had a demonstration of what the enterprise of one member can do when on Sept. 29, Elder V. R. Emig, of his own effort, brought 114 visitors to the session of the School. 62 of these were his guests in the Bible Class, Dr. C. B. Heinly, teacher, of which he is a member. The remainder were distributed among the various departments of the school. Several years ago Elder Emig put forth a similar effort which yielded 125 visitors, and he would have exceeded this number had it not been for illness and other unfortunate circumstances. Mr. Emig was publicly commended for his enterprise by the general superintendent, Frederick B. Gerber. The general rally of the school will be held next Sunday, Oct. 6, when the speaker will be the Hon. Leon C. Prince, professor of history at Dickinson College. The attendance goal has been set at 1,050. The Rally Day attendance last year was 1,033.

The Joint Consistory of the Plainfield Charge, Pen Argyl, Pa., Rev. W. H. Brong,

pastor, on Sept. 6, voted to purchase the Walter Ede homestead, Pen Argyl, for a parsonage to be owned jointly by the four congregations of the charge. The St. Peter's congregation will have 60 per cent of the ownership, so as to protect certain legacies given to the trustees of St. Peter's congregation designated by the donors for procuring a parsonage. The Consistory of Trinity Church, Wind Gap, has accepted the terms of the Lutheran congregation and given them \$1,500 for their one-half interest in Trinity Chapel and adjacent lots. The Consistory of Faith Church, Pen Argyl, has ordered a Moeller pipe organ to be installed during October, at a cost of \$3,200 which, with the annex that had to be built for the organ, will make a total cost of over \$4,000, of which \$2,800 has been raised in cash and pledges. During his vacation, the pastor and his daughters took a week's automobile trip through Harrisburg, Watkin's Glen, Chautauqua, where they enjoyed Sunday and Monday attending religious meetings, Niagara Falls and Canada.

As St. Peter's Church, Zelienople, Pa., Rev. J. H. String, pastor, is well attended all summer, there is no slump to overcome. Nevertheless, September brought 2 occasions when the Church was unusually crowded. The Harvest Home service, when the display and fruits and vegetables was graced with over a thousand gladiolas in addition to the many dahlias and other flowers, and a generous thank offering was given. The rain and storm did not keep the people from having all the Church in the Sunday School and all the Sunday School in the Church on Rally Day. In the Sunday School service 44 children were promoted and given beautiful certificates of graduation by the superintendent, Mr. Harry Blum. Other features were the baptism of 3 infants, the giving of 50 Bibles to the Junior department by the Men's Bible Class, the giving of \$50 each by the Young Women's Ever Ready Class and the Ladies' Aid Society for the Church improvements. The cost of the extensive landscape improvements on the grounds in front of the Church, placing hedges, shrubs and dwarf pine trees, was assumed by the Women's Willing Workers Class and the Men's Bible Class. In the Church service the pastor spoke on "Right Estimates of the Value of Child Nurture and the Care of Youth," and the choir rendered special selections. In the evening, Dr. J. M. S. Isenberg, of Ursinus College, gave a splendid address on his impressions in Europe this summer.

In the Manchester, Md., Charge, Rev. John S. Hollenbach, S.T.D., pastor, the parsonage recently received a new coat of paint and now presents a fine appearance. There was an appreciable increase in the amount of fruits and vegetables which were donated by the Charge to the Hoffman Orphanage. The Lineboro congregation led in this line. The Primary rooms of Lineboro and Manchester gave candy, and one class of the Lineboro Primary room gave \$3.60. The Willing Workers' Aid Society of Trinity Church will observe their anniversary on Oct. 21. The ladies served an excellent supper to the members of the Missionary and Stewardship Committee of Maryland Classis and the Consistories of Manchester charge on Sept. 30. The benevolent work of the Church was discussed. Prof. G. E. Richter, principal of the Manchester, Md., High School, addressed the Rally congregation of Trinity Church. Rev. C. F. Catherman, pastor of the M. E. Church of Gettysburg, Pa., spoke at the Rally services of the Lineboro Union S. S. The Rallies were held Sept. 22. The male chorus of Christ Church, Codorus, Pa., will sing in Trinity Church, Manchester, Md., Oct. 20 at 7 P. M. The pastor, Rev. Paul D. Yoder, will speak. During his vacation, the pastor preached in 3 congregations of 2 former fields, Salem and St. Peter's, of the Aaronsburg, Pa.,

Congregations wishing to dispose of used copies of the REFORMED CHURCH HYMNAL, provided the Hymnal contains the Order of Worship and contains the Hymnal portion issued by General Synod in the year 1920, will be able to dispose of said copies if they communicate with:

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Charge, and St. Peter's, of the White Deer Charge.

Messiah Church, Phila., Pa., is once again going forward in big strides under the spiritual leadership of her new leader, Rev. James Bright. On Sept. 29, the pastor spoke to a large number of his congregation on the subject "Power." The S. S. session was held as usual under the faithful leadership of the superintendent, Mr. Quaintance, after the morning service. The C. E. service was led by Miss Agnes Strudwick, a graduate of the Phila. School of the Bible, on "How Can the Organizations of Our Church Work Together?" Several of the members took an active part in the meeting, especially Miss Rose Hewlett, one of the faithful members, who has just returned from a tour through the west. Our song service was inspiring and much credit is due Messiah's orchestra. A series of sermons on the "Apostles' Creed" was started at this meeting. On Oct. 6 Harvest Home and Promotion Day were held. This was a combination service of the Church and Sabbath School. With splendid leaders in the persons of Mr. Fry, Mrs. Herold, Mrs. Ritchie, Mrs. Geiser, Miss Jacobi, Mrs. Weaver, Mr. Bengis and Mr. Paul Herold, the S. S. department expects to grow both spiritually and numerically. The pastor writes: "We extend a welcome to our friends to pay a visit to our Church, and if perchance you do not have a Church home, we invite you to make the Friendly Church of South Phila. your church home. Prayer service every Wednesday at 8 P. M."

#### THE 57TH ANNUAL MEETING OF THE SYNOD OF THE POTOMAC

The Synod of the Potomac of the Reformed Church in the United States will convene for its 57th annual sessions on Monday, Oct. 21, 1929, at 8.00 P. M. in Heidelberg Church, York, Pa., Rev. W. Sherman Kerschner, D.D., pastor.

The meeting is in general convention. The entertainment is on the Harvard plan. The host arranges for lodging and breakfast. Other expenses of delegates are provided by the Churches which the delegates represent. The general constitution of the Church requires that all delegates be punctual in attendance and remain until the close of the sessions.

The host of Synod has made early and explicit announcement to all members of Synod with regard to entertainment and other helpful information.

The enrollment clerk, Rev. J. Edward Klingaman, will be at a suitable place in the Church one hour before the opening of Synod. The enrollment blanks will be ready for each delegate to fill out at the Church. Representatives of the institutions and boards will have opportunity to supplement their respective reports to Synod when the standing committees report.

By order of the Synod:

Marsby J. Roth, D. D. President;  
Lloyd E. Coblenz, Stated Clerk.

October 4, 1929.

#### THE MASSANUTTEN ACADEMY WOODSTOCK, VIRGINIA

Howard J. Benchoff, A.M., D.D.,  
Head Master

Massanutten began the 31st year with the dormitories filled and the largest number of day students for years. The total

enrollment is 140, with 110 of these as boarders from 15 states. As often explained, Massanutten has a full equipment in the form of auditorium, dining room, gymnasium, swimming pool, central heating plant, for 200 boys, but needs an additional dormitory to be able to care for this number. The program calls for the erection of this dormitory in 1930. It will give Massanutten a complete equipment par excellence for 200 boys, the goal of the administration.

Maintaining her standards as to faculty and teaching strength, there are 12 on the faculty, and no teacher meets more than 60 students in the day's program. The personal touch and the small class are the vital factors in Massanutten's success. Tutoring is used effectively as well.

Thirty seniors were graduated in June, and have entered college as follows: Catawba, 1; F. and M., 4; Colgate, Uni. of Pa., Rutgers, Carnegie Tech., Duke Uni., Washington and Lee, William and Mary, Uni. of Pittsburgh, Michigan, Cornell, Ohio Uni., Ohio Wesleyan, St. John's at Annapolis, Uni. of Md., Temple Uni., Uni. of Florida, Uni. of Cincinnati, Lebanon Valley, Bucknell, and Roanoke College.

Items of more than usual interest are the election of new members to the faculty, among them the Rev. Wayne H. Bowers, a classmate and former co-teacher with Dr. Benchoff at Chambersburg. Rev. Mr. Bowers will teach Spanish and has already established himself most favorably into the life of the school. As the new pastor of St. Paul's Reformed Church, which has been renewed by the installation of a new pipe organ, new carpet and general improvements, he gives promise of rendering a splendid service both to the congregation and the faculty and students of Massanutten, as well as to the community in general.

Massanutten Day, one of the outstanding days of the fall term, will be celebrated on Nov. 9, when parents and friends will gather at the school to witness one of the big football games, that with Roanoke College freshmen, and enjoy the festivities that will be prepared for this occasion. All told, Massanutten is moving up and ahead in terms that indicate a splendid future.

#### BISHOP RAVASZ RECEIVES DEGREE AT FRANKLIN AND MARSHALL

A significant event which occurred Oct. 3 was the conferring of the degree of Doctor of Laws by Franklin and Marshall College upon Bishop Ladislaus Ravasz of the Hungarian Reformed Church. This degree was awarded by the Board of Trustees in June and its conferring awaited the visit of Bishop Ravasz to Lancaster to deliver the Swander Memorial Lectures in the Theological Seminary of the Reformed Church.

An academic procession including the faculties of the college and seminary, together with a score of visiting ministers of Hungarian Churches in the United States, was headed by President Henry H. Apple, LL.D., and Bishop Ravasz, with the Hon. John Pelenyi, charge de affaires of the Hungarian Embassy, Washington, D. C., and Dr. Alexander Toth, professor of Hungarian language, history and literature at Franklin and Marshall.

Hensel Hall was filled with students and friends. The address of the occasion was made by Dr. George W. Richards, president of the Theological Seminary, who had just returned from a visit to Hungary. It gave a historical resume of the several tides of immigrations of Reformed Church people coming to the United States, with special emphasis upon that of the Hungarian Reformed of the past 50 years, and their organization into congregations under the Reformed Church in the United States.

Mention was made of Franklin and Marshall College as the only institution in the country which has a chair of Hungarian

language and literature. Many students of this race have been educated here during the past 10 years.

Dr. Charles E. Schaeffer, president of the General Synod of the Reformed Church in the United States, offered prayer, and President Apple introduced Dr. Alexander Toth, who regarded this as a consummation of his work in linking up the Hungarian Reformed people with our institution.

Dean Omwake presented Bishop Ravasz for the degree, stating that he is the outstanding figure of the Hungarian Reformed Church, head of the Cis-Danubian Synod, pastor of the Calvin Square Church, Budapest, writer and editor, and a member of the leading literary and scientific societies of Hungary.

A reception was given to Bishop Ravasz in the home of Dr. and Mrs. Richards the evening of this day.

Franklin and Marshall opened the football season with its game at Philadelphia, Sept. 28, when it scored a touchdown against the University of Pennsylvania, losing the game by a score of only 14-7. The college band and American Legion Drum Corps accompanied the team, together with several thousand students and Lancastrians. It was the first time F. and M. had scored upon Penn for 14 years, and is a result that may be credited to the coach, Dr. Jonathan K. "Boss" Miller, and the fine group of athletes representing the institution. On Oct. 5, F. and M. swamped their old rivals, Dickinson, to the tune of 32 to 0.


The first Alumni Home Coming Day at Franklin and Marshall will be celebrated Saturday, Oct. 19, and the alumni have all been invited for this occasion, which will include the Franklin and Marshall vs. Ursinus football game as its stellar attraction, and other events as follows: Student Pep Meeting, Grand Theatre; Alumni Smoker, Campus House; Alumni Association Meeting, College Chapel; Tour of New Buildings; Loyalty Day Parade; College Dance, Campus House. The 75th anniversary of Zeta Chapter, Phi Kappa Sigma Fraternity, will also be celebrated on the evening of this day, with a dinner at the Hotel Brunswick. The Hon. William H. Keller, '91, Judge of the Superior Court of Pennsylvania, will be the toastmaster. This is the oldest fraternity at Franklin and Marshall.

### A Letter from London

(Continued from Page 14)

spread impression than the Rev. Warren L. Rogers, Bishop of Ohio. He spends two out of three summers either in England or on the Continent, and he says each visit is increasingly delightful and cordial. This year he preached in Hereford, Ripon, Harrogate, Pickering, Canterbury, Bristol, Peterborough, York, and ten times in London. He concluded his engagements by preaching in Westminster Abbey on a Sunday evening, and immediately afterwards broadcasting an address, to which millions listened with much appreciation. Speaking on "The Way to Peace," Dr. Rogers said: "It is useless to hope for peace if we are unwilling to make the necessary sacrifices: endure some wrongs, take some risks, and even refuse to retaliate some insults. We must struggle for peace; we must sacrifice for peace; we must co-operate for peace. Peace involves risk. It does not come just for the asking nor because we pray for it. It is more than an idle hope, or the expression of the heart's desire. We must will it and struggle for it with all our might. Yes, there are times when we must suffer for it, and risk all we have for it, not because it of itself is of infinite value, but because of the greater good which is pos-

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sible to all mankind through its achievement. It really is a matter of thinking, of adjusting ourselves to the life and opportunities of all. To think fear and suspicion and jealousy is to be fearful and suspicious and jealous. There was a day when a single man or a very small group of men might produce war. It was entirely in their hands. But that is not true today in the British Empire nor in the United States. The only things which can produce war today with us are fear, injustice, unkindness, suspicion, misunderstanding, disloyalty to the true and better heritages of the great common stock from which we both have sprung, with the inspiration of Christian faith in love and

service. These elements are in us all. Against these evils we all must struggle. Into our own hearts and minds we must look, for there lurk the devils which give the world troubles. They are the demons we must most fear, and to whom we must give the command, as did our Lord, 'Come out of Him!'"

Dr. Rogers mentioned that when the Bishop of London was in America two years ago, he said to him: "Something has happened in the world today. There are two words which you cannot put together in the same sentence any more — they do not fit — 'Christ' and 'War.' It is the personality of the Christ," Dr. Rogers concluded, challenging us all along the way. Friendship was the keynote of the arch of His World Brotherhood. In His spirit, let us have the will to peace, let us venture for peace, let us find friendship the way to peace.

#### "Will Christian Science Empty the Churches?"

This is the title of an arresting article in a London evening newspaper by Mr. Shaw Desmond, who is not a Christian Scientist and has no interest in Christian Science except as an onlooker. He is amazed at the rapid world-wide spread of the movement. London has now twelve Churches, some of them splendid buildings. Converts are being made daily. Many of Mr. Desmond's friends have left Anglican and Free Churches to become "Scientists." If Mrs. Eddy had been only a charlatan, she might at first have attracted millions, but she could not have held them as, being dead she still does. Mr. Desmond finds the secret of Christian Science in its offer of relief from pain. What draws millions to it is its amazing claim that the healing of bodily ills is no more question of chance or even of faith: "We claim that it can be worked out as certainly and as accurately as a sum on a blackboard. The results prove it." Mr. Desmond points out that Mrs. Eddy did not say it was wrong to take drugs to relieve pain. She wrote in "Science and Health": "If from an injury or other cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally . . . the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case mentally." One explanation of the drift of thoughtful people from the ordinary Churches to Christian Science is the feeling that they are concerned too much with abstractions and not enough with realities, such as human suffering. "The point is that it makes its appeal to human beings upon their most susceptible terrain." One significant feature of the Christian Science organization is the apparent facility with which it raises large sums of money for new Churches, reading-rooms, and other purposes. And of course it is the only religious body that maintains a daily newspaper. Mr. Desmond concludes: "And so if Christian Science has accomplished all this within a generation or two in this country, what may it not accomplish within the next generation . . . and that urgent nagging question of our day—what is going to become of the Churches? I don't know. Do you?"

#### A CHOICE BETWEEN CIVILIZATIONS

By Ernest H. Cherrington, LL. D., Litt. D.  
General Secretary of the World  
League Against Alcoholism

The ultimate type of civilization developed in this country will be determined by the final attitude taken by the American people upon the prohibition question. Ultimately the issue is, not merely how much alcohol may be permitted in legal beverages, but whether the nation will continue to develop our high pressure industrial civilization or, abandoning this,

revert to some modification of one of the various "cultures" prevalent in Europe.

No one disputes that the civilization of wine-using countries is historic, beautiful and of a very high order. Equally indisputable is the fact that it is essentially different from the civilization we have been evolving in this land. Ivy covered ruins, traditions that reach back through centuries and give color and life to the customs and habits of today, a classicism which expresses itself not alone in literature and art but through more or less well defined social distinctions which sometimes approach the caste system, leisure, patina: all these have their charm. They are a part of the heritage of an aristocracy which still gives color even to such democracy as prevails in the old world. In that civilization wine has played its part.

Compared to the ancient civilizations in the wine countries of the world, American life may seem crude to some. Mass production is one of the keystones of our life. Standardization is a shibboleth. We have set our tempo not to the measured pace of an historic past—although we have through inheritance an equal claim upon those legacies of history bequeathed by the past generations of Europe—but to the present and the future. In that quickened pace of swiftly moving men and machinery, there is no place for the retarding enemy of speed, beverage alcohol. When expert students of our industrial life such as Herbert Hoover, Henry Ford, Roger Babson, Irving Fisher, Thomas N. Carver, Paul H. Nystrom, Herman Feldman, B. C. Forbes—to name only a handful out of a host—find that our production ratio, our standards of living, our high wages, our general distribution of wealth and prosperity or our homes and automobile ownership have a direct relation to our policy of national prohibition, it is quite evident that the type of civilization now developing in America can be maintained only by the continuance of that policy. There may be more romance, more ivy, more ruins, more long established social order, more charm in the wine civilizations of the old world than in what some love to call our raw, crude industrialism. It is noteworthy, however, that Congress has been compelled to build a wall of immigration laws against an exodus from the wine lands to dry America. Thatched roofs and immemorial castles alike may be lacking in America, but equally lacking are the poverty, the hopelessness, the discomforts and the fixed social condition which is the lot of so many in other lands. While no wine shop portals swing open here to the seeker of surcease of sorrow in the flowing bowl, wide doors of opportunity open in their stead. None here are taught to be "content with the station in life to which it doth please the Lord to call them." Nor need any drug themselves with nepenthe or mandragora into forgetfulness of their hard lot.

The old challenge "Under which king, Bezonian?" cannot be ignored. America may make herself a pale copy of Europe on a magnified scale with the wine and the beer which hitherto have been one of the significant factors in the character of civilization Europe has developed. We may turn from our high pressure industrial methods to the slower speed by which European workers earn from one-fourth to one-tenth the amount an American worker receives for a day's work. Instead of our present ratio of one automobile for every five people, we might reduce this number to the ratio of one to each 64 people which prevails throughout the world outside of the United States. Instead of democracy we might devise a stately although parasitic aristocracy. We might turn savings accounts into debts and exchange the widely diffused comfort and ease of the average American worker

for the less enviable condition of his European fellow. We might substitute for the gateways of opportunity the swinging doors of the debit, the tavern, the inn and the wine shop. It could be done. More, it would be done if the apologists for the vintner and the brewer should have their way. But in the way of realization of their aims there stands the cold common sense of the American citizen who prefers crude American prosperity with prohibition to the alternative presented by the wine lands of the world.

#### A VISIT TO CANADA

By Dr. W. H. Wotring, President of the  
Board of Ministerial Relief

Having received an invitation on my part to be the festival speaker for the Reformed Churches in the Great Northwest of Canada to familiarize the members of the congregations the more with the urgent problem of Ministerial Relief and Sustentation, and having the approval of the Board and my own Consistory, I arrived at Winnipeg, Manitoba, June 29, to begin my work on the following day.

It happened that I had traversed the provinces of Alberta, Saskatchewan and Manitoba several years previous during harvest time. For a whole day our express train sped from west to east through ripened fields of grain. One could see nothing but heaven and wheat.

This time it happened that to visit our Churches I had to travel 40 miles south and over 200 miles north of the C. P. R. and again I saw nothing but heaven and grain. Of course many other things were seen, but this was the great aspect.

These good people tell you that they settled on their farms 10, 20 or 30 years ago. One is simply amazed at the great transformation that has taken place as the result of their labors. Modern appliances brought comfort and satisfaction to them much sooner than to the Pennsylvania Germans who came to the eastern shores of the United States almost 250 years ago. In listening to the experiences of the Canadian brethren and seeing what they have accomplished by the help of their Creator, one must say, they are heroes of a mighty faith.

My having been reared on the farm, and having considerable experience in lumbering, made me a fit subject to enjoy every inch of ground over which I traveled in the country. My added experiences helped me to rejoice in the growth of the towns and cities.

They have good housewives in Canada. Having been raised on the solid food of the Pennsylvania Germans I could easily discuss the history and development of some of their table foods, as for instance, cake and sausage. These vary according to their nationality, but they are all good and closely related to those on which I was raised. "Sie halte wedder."

On this trip I was impressed more than ever how the women contribute to the success of good men, to make things go. This spirit was also manifested in the parsonage. The ministers I visited are well educated, hospitable and consecrated. The nature of their work demands that they be such, and they are. They are willing to study, to work, to sacrifice. Every one is supported by a spouse whose very bearing shows the secret of an encouraged husband.

I was impressed at the interest these people take in building and preserving their Churches. They are a religious people. They are good Church-goers. It was a pleasure to see them attend services on a Sunday, but more so to see the fine audience come on a week-day, at any time when they knew the festal preacher would arrive. They are good listeners, and probably what impressed me most was their respect for the word of God.

I was glad to come home but it is impossible for me to forget the many friends in Canada. I know some little girls that will not forget me. Some little boys will not forget how we drove the cows to the creek to drink, others will not forget "Won der Parra Kumt." Old associations will not be forgotten, they were too natural, too reciprocal. It is also my belief that the work of the Kingdom will receive a little impetus through this visit and that it will mean better days for those who have taught and preached well but now with their spouses are broken down.

## News Of The Churches

By Dr. Samuel McCrea Cavert

### New Members of Theological Faculties

Among the new members of the faculties of the theological seminaries who will be assuming their teaching duties this fall are the following:

Rev. Samuel M. Zwemer, the foremost missionary among Moslems and editor of "The Moslem Word," becomes Professor of the History of Religions and Christian Missions at the Princeton Theological Seminary (Presbyterian). The Chair of Homiletics will be filled by Professor Andrew Watterson Blackwood, hitherto on the faculty of the Presbyterian Seminary at Louisville, Ky.

Rev. Albert W. Beaven, for many years minister of the Lake Avenue Baptist Church of Rochester, N. Y., will be inaugurated as the new president of Colgate-Rochester Divinity School (Baptist) on Nov. 8, succeeding Rev. Clarence A. Barbour, who becomes president of Brown University. Rev. Daniel J. Evans, minister of the First Baptist Church of Kansas City, is the new Professor of Homiletics at the Colgate-Rochester School.

At Drew University (Methodist), Madison, N. J., Arlo A. Brown, formerly the head of Chattanooga University, will be installed as president next month.

Prof. James H. Tufts, of the Department of Philosophy of the University of Chicago, has been appointed acting president of the Chicago Theological Seminary (Congregational), pending the selection of a permanent successor to Ozora S. Davis, who has been forced to resign on account of failing health.

Bonebrake Theological Seminary (United Brethren) acquires a new president in the person of Rev. J. H. Harris, who has for ten years been superintendent of the Southeast Ohio Conference of the United Brethren.

At Boston University (Methodist), Rev. H. H. Meyer becomes dean of the School of Religious Education, succeeding Walter S. Athearn, resigned. Among other new members of the faculty of the School of Religious Education are Howard M. LeSourd, formerly of Duke University; Warren T. Powell, formerly of the Methodist Episcopal Board of Religious Education, and Stephen H. Fritchman. Rev. Charles R. Zahniser, for 16 years executive secretary of Pittsburgh, Pa., Council of Churches, becomes Professor of Community and Interchurch Relations, inaugurating a pioneer program in this field.

Dr. Hugh Hartshorn, formerly of the University of Southern California, and more lately Research Fellow in Columbia University, has been elected Research Associate and Professor in the field of Religious Education in Yale Divinity School. H. Shelton Smith, formerly of the International Council of Religious Education, also joins the faculty of religious education at Yale this fall.

### National Christian Council Formed in the Philippines

The National Christian Council of the

Philippine Islands, which has come into being this year, has elected Rev. E. K. Higdon as its executive secretary on part time. Mr. Higdon, who has been a missionary representing the Disciples of Christ, is now on his way to the United States. The new council includes in its membership the following organizations: the United Evangelical Church of the Philippine Islands, the Methodists, the Baptists, the Disciples, the Union Church of Manila, the W. C. T. U., the American Bible Society, the Philippine Council of Religious Education and the Christian Missionary Alliance.

### Will Missionary Areas Elect Their Own Bishops?

The Fall Conferences of the Methodist Episcopal Church, which are just now beginning, will all be voting upon the proposal submitted by the last General Conference of the Church, which would give authority to the younger Churches on the mission field to select bishops for themselves. This fundamental change in Methodist polity has been proposed in order to provide for a larger measure of local self-government, in line with the aspirations of the various racial and national groups. The Spring Conference have already approved the proposal by a nearly nine-tenths majority.

### Alcohol in Canada

The "New Outlook," the official organ of the United Church of Canada, in a recent editorial calls attention to a document just issued by the Minister of Trade and Commerce for the Dominion, giving an exhaustive analysis of the liquor situation in Canada. The report, which is made up of elaborate statistical material, paints an alarming picture in the growth of the consumption of alcoholic beverages. According to the editorial comment in the "New Outlook," the statistics also reveal that the number of deaths caused by alcohol has more than doubled in the period of government control or sale. The editorial further discusses at some length the present exportation of liquor to the United States from Canada and prophesies that legislation will be introduced during the next session at Ottawa, prohibiting clearances on liquor exports to the United States.

### Church Edifices Grow in Chicago

An elaborate directory of the Protestant Churches of Chicago, lately published by the Chicago Church Federation, shows the Protestant Churches and institutions in the Chicago area spent more than twelve and one-half million dollars on building enterprises during the year ending June 30, 1929. The Lutherans were at the top, with an expenditure of over two million, and the Methodist Episcopal Churches stood next in the amount of expenditure.

### Protestantism in France

The Protestant population of France is now estimated to be approximately one one million, that is, about one-fortieth of the total population of the country. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptists, 23 Methodist, and a few other small groups.

### Disciples Anticipate Denominational Harmony

The International Convention of the Disciples of Christ, which was held in Seattle, Wash., last month, is interpreted on many sides as indicating a spirit of harmony and the prospect of larger unity within that denomination. There are many prophecies that next year, when the convention meets in Washington, it will have the whole-hearted support of the group which has, up to the present time, been supporting the North American Christian Convention. Two of the outstanding fea-

tures of this year's convention were the enthusiasm for the new pension fund of eight million dollars, which has been effectively launched, and the great interest in the proposals for union with the Northern Baptist Convention. The report of progress of the commission which has been studying closer relations with the Baptists was adopted by a unanimous vote.

At the convention of the Disciples in Washington next year the new "National City Church" of the Disciples, which is being erected at a cost of a million and a half dollars, is to be dedicated. The new president of the Disciples' Convention is Robert A. Long, a distinguished layman of Kansas City.

### Professor Niebuhr Becomes a Social Service Chairman

Professor Reinhold Niebuhr, one of the leaders in the Evangelical Synod of North America and author of the well-known volumes, "Does Civilization Need Religion?" and "Leaves from the Notebook of a Tamed Cynic," this month becomes chairman of the Federal Council's Commission on the Church and Social Service. Professor Niebuhr is one of the best known younger interpreters of the Christian faith, in both its personal and its social aspects.

### Unique Experiment in Training Ministers

Theological students who, during the winter, were engrossed in Church history, Biblical literature and theology, found themselves, last summer, studying in the workhouse, the jail, the hospitals, the juvenile court, the court of domestic relations and the various charitable organizations of Cincinnati, Ohio. Their textbooks were the human beings who came under the care of these various social service agencies of the city. These young men, about twenty in number, came from various divinity schools of the Protestant Episcopal Church and were brought together by William S. Keller, M.D., a far-seeing Episcopal layman who is convinced that one of the greatest needs of the ministry today is to be brought into more direct contact with the social forces of the city and to have experience in personal case work with the most needy individuals.

### Congregational-Christian Merger Anticipated

When the General Convention of the Christian Church meets in Piqua, Ohio, on Oct. 22, the chief item on the agenda will be the proposal for union with the National Council of the Congregational Churches. The Congregationalists at their biennial meeting, held in Detroit last June, have already ratified the proposal. In anticipation of the union, two theological schools, one of the Congregational Church in Atlanta, Ga., and the other of the Christian Church in North Carolina, have already been consolidated and are opening jointly at Elon College, N. C., this month.

## A Letter To The Editor

Dear Editor:

The picture of the Womelsdorf Orphans, on title page of August 22 issue, reminded me of an incident in my early childhood. It seems laughable now; but then, it was almost a tragedy.

Up to that time, we five children had been saving our pennies and dimes to spend for Christmas. But when our pastor, Dr. Gans, of Ascension Church, Norristown, called to present Womelsdorf's urgent need, our good mother promptly decided that we should all be givers, instead of spenders, that year. So she came out to the dining room, where we had been,

cautioned to not "make any noise" during the pastoral visit, and our five banks were quickly opened with the five little keys that fitted them. Then the joint contents were counted—over \$10 in all, and mother returned to the parlor with it, in triumph.

But oh, the howls that issued from our five little throats. We felt that we had been robbed.

"What's orphans?" asked brother Harry, indignantly.

"Where's this Womleslydorf?" cried Frank.

"We haven't a cent left!" I screamed.

Wee brother Jet was too young to say anything, but he cried with us, and sister Clara, the eldest of the bunch, wiped his tears away.

We were partially pacified, soon after, when mother explained in full, and read to us from the "Messenger" (long a weekly visitor in our home), a half column article, written by Dr. Gans, telling how the Rile children had all run to him with their little banks, saying, "Please give this to the orphans!" etc., etc. It made a beautiful article, setting a good example, but it was far from the facts in the case.

The paper was preserved till we were all grown-ups, but it finally disappeared. I hope to look over the "Messenger" files some day and see if I can locate it. We collected for the Home in our banks, regularly, after that, but I never contribute a dollar to Bethany, even today, without recalling the funny (?) incident. Many children of today, if told in advance of the need, will empty their banks for the same splendid cause.

Sincerely,

Madge Rile Braden.

Sept. 12, 1929

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### GOOD BUILDERS

**Text:** Jude 20, "Building up yourselves on your most holy faith."

We do not know much about the writer of this small epistle, but he calls himself "a servant of Jesus Christ, and brother of James." There are some who think that he was one of the four brethren of the Lord. The name "Jude" is the same as "Judas."

There is only one chapter in the epistle, therefore we use only the number of the verse in quoting a text from it.

A great deal of building has been going on in our city during the past summer and the same is true of many other cities. A number of large buildings are under construction now, one of which will be a large building for boys, being erected by the Young Men's Christian Association; another will be a large hotel, which will be the tallest building in our city, sixteen stories high. Whenever I pass there I look to see what progress they are making, and I see that another story has been added. They are now at the tenth or eleventh story.

The words of the text, "Building up yourselves" are the same as those used in building a house. In the Greek the word used by the author is the same as our word "edifice," which means a building.

Jude means to say that every Christian is to build himself up, resting on his most holy faith as a foundation, and rising like a building higher and higher.

You have doubtless heard the words "edify" and "edification." They mean building one's self up in a moral or spiritual sense. We do not speak of "the edification of a building," but of "the edification of a person." You may edify yourself as you are asked to do in the text, or some one else may edify you.

There are a number of verses in the New Testament where these words are used. They are all found in the epistles of St. Paul. I will refer to some of them. Romans 15:2, "Let each one of us please his neighbor for that which is good unto edifying." Romans 14:19, "So then let us follow after things which make for peace, and things whereby we may edify one another." In II Corinthians 10:8, the Authorized, or King James' Version, translates the word "edification," while the American Revised Version translates it "building up," as follows: "For though I should glory somewhat abundantly con-

cerning our authority (which the Lord gave for building you up, and not for casting you down) I shall not be put to shame." So also in I Thessalonians 5:11, "Wherefore exhort one another, and build each other up, even as also ye do." In I Corinthians 8:1, St. Paul gives us a beautiful proverb: "Knowledge puffeth up, but love buildeth up" (edifieth).

To be a good builder you must have a good plan, lay a good foundation, use good material, and do your work with patience and perseverance.

When God told Moses about the building of the tabernacle and its contents, He said to him, "And see that thou make them after their pattern, which hath been showed thee on the mount."

Every building must have a plan. The architect has the completed building in mind even before the ground is broken for its erection. He makes a drawing of the building as it will look when completed and writes out all the specifications so that the builder will know just what to do. When a contractor is awarded the job of putting up the building, he is expected and in honor bound to make it according to the pattern.

When God made man He made him in His own image, that is "in righteousness and true holiness." God had a plan and a pattern for making man, and He made him the crown and glory of creation. But sin came in and marred the work of God.

But God has given us an ideal, a pattern, toward which we are to strive, even His only begotten Son, our Savior, Jesus Christ. In building yourself up you are to have this ideal always before you and to live in such a way that you may become more and more like Jesus every day.

Good Christian people are also a pattern for others. St. Paul was such a man. In I Corinthians 11:1, he writes: "Be ye imitators of me, even as I also am of Christ." To Timothy he writes: "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering, for an ensample (A. V., a pattern) of them that should thereafter believe on Him unto eternal life." And after telling Titus how he should preach and use his influence for good, he adds: "in all things showing thyself an ensample (A. V., a pattern) of good things."

There must also be a good foundation in putting up a building. The larger and finer the building, the deeper and stronger must the foundation be. Jude says in the verse of our text and the following verse: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of

God, looking for the mercy of our Lord Jesus Christ unto eternal life."

He gives faith an important place in the building of life and character. The writer of the epistle to the Hebrews says: "Without faith it is impossible to be pleasing unto Him." Therefore it is true that "your most holy faith" must be at the foundation of your life. And God has highly favored you in this, because in childhood faith in God is usually strong.

You are now engaged in laying the foundation of your life, upon which you will build your future destiny. Give good heed to your lessons at school and in Sunday School, to the junior sermons you hear, and to everything else that will help you to lay a good foundation, keeping your faith in God pure and strong. The most important thing to bear in mind in building yourself up is, as St. Paul tells us, that "other foundation can no man lay than that which is laid, which is Jesus Christ."

Only as you have Christ for the foundation of your life will you be able to build up a Christlike life and character. This building process will go on all through your life. Some of the finest cathedrals of the world were centuries in building, and they will continue to stand for centuries to come. But the building which you are engaged in erecting will endure after all the earthly cathedrals have fallen into decay and crumbled into dust. You are building for eternity, and every thought, word, act, and habit of your life helps to determine the character of the building.

I may have told you this story before, but it is very suitable here, and will bear repetition. There was once a very rich woman, and the people said she was a very good woman. One night she dreamed that she went up to heaven, and one of the angels showed her through the streets of the beautiful city. She saw such beautiful houses and palaces as she had never seen before. At last she came to one that was just being built. It was more beautiful than those around it, and she asked her guide whose it was. "Oh," said the angel, "that is for your gardener." The lady was much surprised and said: "For my gardener! Why, he is only a poor man, and has always lived in a little bit of a house." The angel said nothing, but led her on through the streets and avenues of the city. Soon they came to a plain looking house, low-roofed, and very simple. Then she asked the angel whose the little low cottage house was. The angel said, "This is to be your house." "Mine?" said the lady in surprise. "Why, I have always lived in a mansion down on the earth." "Yes, I know," said the angel, "but the Great Builder is doing the best He can with the material that is being sent up."

We are all building our lives and char-

acters for heaven, and we are doing it now. The kind of house we will live in will depend upon the kind of material we are putting into our lives now.

"Building, daily building, while the moments fly

We are ever building—life work for on high.

Character we're building—thoughts and actions free

Make for us a building for eternity."

### A BOY'S COMPOSITION

A teacher in a public school gave the scholars topics for compositions, and this is the way one boy wrote about "Ants."

#### ANTS

There are many kinds of Ants. My Ant Mary Jane is one of these kind. She is genely good natured and when she comes to see my Mother she brings me five cents worth of penuts an tells me Why James how you've growed but when I go an see her and don't only just wawk on the Carpit without Cleening my Boots she is orly mad.

Ants like to give you Advice and scold at you like everything but their Hart is in the Wright Plaiace and once I found a Ants nest in the woods I poked it with a stick and a Million Ants run out after me and Crawled up Inside My Pants and Bit me like Sixty.

Ants nests are good Things not to Poke with a Stick Ants are very Industrious in Steeling Shugar.

I forgot to say my Ant Martha lives in Main she has a boy of Just about my Aige and He can Stand on his Hed Five minits and how Do you supose he can Do it.

I Do not think of Annything more About Ants at present.—Exchange.

### FUNNY ADVERTISEMENTS

Wanted—A room for two gentlemen about 30 feet long and 20 feet broad.

For Sale—A piano, the property of a musician with carved legs.

Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skins.

Bull Dog for Sale—Will eat anything; very fond of children.

Wanted—An organist and a boy to blow the same.

The infant of the household was in the cradle, the head of the house was at home, peevish and fault-finding. At length he exclaimed:

"You have done nothing but make mistakes all evening."

"Yes," meekly answered the wife, "I began by putting the wrong baby to bed."

Why did the fly fly?

Because the spider spied her.

## DWELLERS IN HOPPYWOOD

By Carrie B. Boyden

### Grunter's and Growler's Discovery

One lovely autumn day, the leaves were flying around as if a great wind blew them. But there was no wind. Oh, no! It was just two Little Red Squirrels whisking and frisking about. In fact, Mother and Father Red Squirrel had named those two little flyaways Dash and Flash, because they were never still a minute. They had two other little brothers, but they were lazy and were always grunting and growling; so all the little animals in Hoppywood called them

Grunter and Growler. They looked just like Dash and Flash, but they did not act like them at all.

The family nest in the old hollow oak tree had become too small for the Red Squirrel family, and all Grunter and Growler did about it was to complain.

Dash and Flash decided they were big enough to make homes of their own; so off they scampered up and down all the hollow trees in Hoppywood, looking for good places to build nests, so that they could store nuts and acorns for winter.

"Yippy yip," called Flash. "I've found a nice place already lined with leaves. I shall make my home here." So he did. Very soon Dash saw him rushing about with his cheeks stuck out as if he had the mumps. But he was only carrying acorns to his new home. Dash was not far behind. He selected a tree not far from his brother's, lined his nest with leaves, and was soon carrying nuts into his new home, also.

Grunter and Growler watched proceedings from the old family nest in the hollow oak.

"No hurry," growled Grunter. "Let's stay at home awhile longer. There is plenty of room here, now that Dash and Flash are out of the way." And Growler agreed. And so they stayed, day after day, sleeping and eating, and grunting and growling, and eating and sleeping again. Father and Mother Squirrel told them that winter was not far away, and they ought to be getting their homes ready, and collecting their store of nuts before the snow began to fly. But Grunter only grunted, "Plenty of time, plenty of time," and Growler agreed.

One morning, it was very chilly. Father Squirrel remarked that he thought it would snow before night. Then out jumped Grunter and Growler. They dashed up the first hollow tree they saw, but the Gray Squirrel family was occupying it. They tried another, and another, and another, but found them all occupied. They had to go far away from home before they found a suitable tree in which to make a nest; and, as places were so scarce, they decided one would have to do, distant though it was. So they carried leaves and moss to make themselves a soft bed; then they were so tired that they lay down and slept. The next morning it was so cold that they crept farther down among the warm leaves and slept again. But toward noon, they became ravenously hungry.

Grunter jumped out of the warm nest and landed right in the snow. Then how he did grunt and growl. Growler got out, too, and they complained bitterly. The snow wet their poor feet and the acorns and nuts were all covered up, and they were ravenously hungry.

Something had to be done; so they scampered back home to the family nest in the old oak tree. But Mother and Father Squirrel would not let them in.

"No, children," they said. "You have had your chance to make a home and gather nuts with Dash and Flash. You go back to your new home and stay there."

But Grunter and Growler did not want to go home, as they knew there was nothing there to eat. So they visited Major Muskrat and Benjamin Bunny and Walter Woodchuck and Morris Mink and a great many of the inhabitants of Hoppywood and they found out that every one of them had a nice winter home prepared; but not one of them invited them in to spend the winter or even to have a single meal.

So Grunter and Growler Red Squirrel sorrowfully grunted and growled their way home. When they reached there, they found out that someone had taken pity on them and had left enough nuts for one good meal. Very thankfully they ate them, then decided to get up early the next morning and scratch away the snow

and work hard all day collecting nuts and acorns. They hardly slept at all that night for fear they would not waken in time. But at the first streak of daylight, they were up, dashing away the snow and carrying nuts and acorns into their storehouse.

Rufus Rabbit saw them and came to look on; so did Willy Weasel and Benjamin Bunny and Morris Mink and Billy and Willy and Walter Woodchuck. Then along came Father and Mother Red Squirrel and Dash and Flash. But Grunter and Growler were working so hard that they never stopped, even to say, "How do you do?" And not one grunt or growl did they utter.

The Red Squirrel Family were so impressed when they saw this that they began to gather nuts, too, and carry them to Grunter's and Growler's home. Then Walter Woodchuck and his brothers and all the others who came to laugh, decided to help, instead; so they all gathered nuts. The soft snow flew around like a snow-storm, but many pairs of sharp eyes found the nuts under the snow, and—would you believe it?—by night, Grunter's and Growler's storehouse was chock-full of nuts.

Grunter and Growler were the happiest little Red Squirrels in Hoppywood, for they had worked like beavers all day, and they were so thankful to their kind neighbors that they invited them all to supper. And that night, Grunter and Growler slept soundly in their little nest of leaves, for they had made a discovery.

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## Birthday Greetings

By Alliene S. De Chant

Your Birthday Lady's seven "Chinese Mother Goose Rhymes" are like adventures—I like them all—and so, and so, instead of choosing just one as I promised, I'm going to let you peep at two—no, at three—at "Lady Bug," at "What the Old Cow Said" and—but the third is a secret! And I wish that you were truly here with me at the piano, for the tunes are de-e-lightfully Chinese-y!

### "Lady Bug"

Lady bug, lady bug,  
Fly away, do,  
Fly to the mountain,  
And feed upon dew,  
Feed upon dew  
And sleep on a rug,  
And then run away, run away, run away  
—like a good little bug.

### "What the Old Cow Said"

A sad old cow to herself once said,  
While the north wind whistled through her shed:  
"To head a drum they will take my skin  
And they'll file my bones for a big hair-pin—  
The scraps of bone they will make into dice  
And sell them off at a very low price—  
My sinews they'll make into whips, I wot,  
And my flesh they'll put in a big soup pot."

And sweetest of all:

### "Baby is Sleeping"

My baby is sleeping  
My babe's asleep,  
My flow'r is resting,  
I'll give you a peep;  
How cunning he looks  
As he rests upon my arm!  
My flow'r most charming  
Of all them that charm.

"Songs and rhymes from other climes" greetings this week to all my Mother Goose boys and girls, who share with children everywhere the joy of song.

Freddy's mamma had a caller one day who remarked several times during the visit: "Now, I must go," and yet she lingered. When she said it again, Freddy said most solemnly: "Don't you believe her, mamma, until she is gone."

Sentimental Young Lady—"Ah! Professor, what would this old oak say if it could talk?"

Professor—"It would say, 'I am an elm'."

## HOME EDUCATION

"The Child's First School is the Family"  
Froebel

### THAT MESSAGE TO GARCIA

Lelia Munsell

"Mother, I got a knot in this old shoe string." My five-year-old's voice floated out to me, where I was busy in the kitchen. "You'll just have to come and get it out."

"Keep working at it," I called back. "You'll get it."

"I've tried and tried, and I can't."

"That's another message to Garcia," I suggested. "Put it through, son."

There was silence for a full minute, then the patter of bare feet on the floor. My son stood before me with flashing eyes and head held high. "Mother, you know that story is not true. You know you just made it up to get me to do things I don't want to do or can't do."

"Indeed I didn't make it up," I assured him. "It's all true, every word of it."

"Honest?"

"Honest."

He looked at me, decided I was playing fair, and gave his head a toss. "All right, then. I'll put it through." And he pattered back to the living-room.

There was another silence but after a little time he called to me, triumphantly, "Well, I put it through."

This lad, like many another child, was inclined to give up a disagreeable task or a hard task too easily. One day I had an inspiration. I told him the story of how Lieutenant Rowan had carried a message to Garcia at the beginning of the Spanish-American War. I made it as vivid as possible. I pictured the Cuban jungle with its big snakes and other animals, its dense growth of tropical plants. I told him how the young Lieutenant did not even know where Garcia was, how he had to hunt for him in that wilderness, and how enemies might follow him and kill him at any time.

He was very much interested and asked all sorts of questions. Finally I suggested, "Now, suppose we say, when we find something hard to do, something that we think we simply can't do, 'This is a message to Garcia. I'm going to put it through.' That's what this young soldier did. He put it through."

That was a new game and it appealed to him. It worked, too. The idea of it kept him at many a task when he would have given up, otherwise. Then came the shoe string episode. That was a real crisis. A knot in a shoe string is not an easy thing for a five-year old to tackle. No made-up hero would serve him then. He had a literal mind, and a real job to handle. But when I assured him that the story was true he went back to that job and "put it through."

The incident contains a suggestion for character training. This small lad was already responding to life, real life. Unconsciously he was acting upon the principle that has kept many an older person

## THE PASTOR SAYS

By John Andrew Holmes

Sometimes a preacher who knows the truth, but knows his congregation also, hesitates to introduce the two, for fear they may not prove congenial.

at a difficult task, "If somebody else did it, I can." Mere precept would not have impressed this lesson upon his mind. The true story of Lieutenant Rowan did.

"The kindergarten methods are in accord with those methods recognized by modern educators as the best,—in that they provide for a natural process, a proper unfolding and development of instinctive tendencies. These methods also make the child's education practical by providing experiences wherein the child learns to do by doing."—D. J. Wright, Department of English and Education, Bethel College, Kentucky.

If interested citizens desire to help in promoting kindergarten education, they may obtain further information from the National Kindergarten Association, 8 W. Fortieth Street, New York.

"Well, did you vote?" asked Mrs. Spudkins of her daughter, as the latter removed her wraps on election day.

"Why, mamma, I'll tell you how it was," replied the earnest young lady. "A real nice young man—I suppose he was one of the election officers—came up and asked me what ticket I was going to vote, and when I told him he said: 'But surely, you are not old enough to cast a ballot, miss'; so what could I do but smile sweetly at the compliment and come away."

Aunt Mandy (at the concert)—"Now, what's the next thing they are going to do?"

Uncle Josiah—"They're going to sing 'For a Thousand Years.'"

Aunt Mandy—"For the land's sake, Josiah! You'd better sell the tickets or telegraph the children what's keepin' us!"

Mrs. Sweet—"Our Church is just like one family."

Mrs. Candid—"Yes indeed; I notice there is a great deal of quarreling among the members."

"Mussolini resigned seven portfolios in one day."

"The duce you say!"

## The Family Altar

By the Rev. John C. Gekeler

### HELP FOR WEEK OF OCTOBER 14-20

Practical Thought: "God did anoint thee with His odorous oil, To wrestle, not to reign."—E. B. Browning.

Memory Hymn: "I Have a Friend So Precious," New Reformed Church Hymnal, 611.

### Monday—The Gospel of Work.

John 5:10-18.

Work, contrary to usual thought, was part of the original Divine plan for our race. Sin brought the pain of toil. Christ was a "working man," laboring with his hands the thing that was useful. Only pagans exalt idleness. Carlyle teaches sound doctrine when he says, "All true work is sacred; in all true work, were it but true

hand-labor, there is something of divineness." In the admonition to work and pray, we need not see only a spiritual reference. There is in it a wholesome combination of the physical and the spiritual. "The devil finds some mischief for idle hands to do."

Prayer: For strength to labor, O God, we devoutly thank Thee. Add Thy blessing to the work of our hands and establish it. May we realize that in work we have fellowship with Thee, and that shall give inspiration. Amen.

### Tuesday—The Idler Banned.

2 Thess. 3:6-15.

The idler, rich or poor, is a parasite, a violator of one of Life's chief laws—that of labor. Being one of life's chief laws, it is truly moral. We find it therefore written into the Decalogue, which some read as only requiring idleness upon the Seventh Day. It has been well said, "He who does not work six days in the week is as guilty of breaking the fourth commandment, as he who works on the seventh." Not all of labor, of course, is manual. He who writes a poem that brings inspiration to the multitudes truly labors. The singer of a sweet song that brings cheer and comfort adds to the sum total of life. "If any would eat, let him work," may sound harsh, but it is thoroughly Christian.

Prayer:

"Work for the night is coming;  
Work thro' the morning hours;  
Work while the dew is sparkling;  
Work 'mid springing flowers;  
Work while the day grows brighter,  
Under the glowing sun;  
Work, for the night is coming,  
When man's work is done."

### Wednesday—Christian Conduct for

Workers. Eph. 4:25-32.

What an ideal! The man Paul pictures needs no watching. He can be trusted farther than you can see him. Wouldn't you like to meet Him? How refreshing He would be. Better than meeting Him, we can be Him. The ideals of Christian character are confessedly high; they are not unattainable. If they were not, the Bible would mock us, which is unthinkable since God is its Author. The man portrayed is not satisfied with "getting by." Truthfulness and fidelity, self-control and honesty, charity and purity are not obsolete. There is constant demand for their exercise in all ages. One all-sufficient reason for their presence in daily conduct is given—"for we are members one of another." But even that pales before the appeal not to grieve the Holy Spirit "whereby ye are sealed unto the day of redemption."

Prayer: Dear Father, we thank Thee for the high demands Thou dost make upon us. Make us dissatisfied with every low ideal. We are called to be Thy children; may we walk in the exaltation of such gracious privilege. Amen.

### Thursday—The Work of a Faithful

Minister. Acts 20:24-35.

It will be agreed that Paul was a faithful minister. In the course of his work as a minister he was met with opposition and misunderstanding. These were never permitted to dull his zeal nor dim his vision of the Church of Jesus. Because he cherished for himself exalted ideals of what a Christian worker should be, he was able to pass over to others the ideal painted here. But yesterday, in a neighboring city, the 30th anniversary of a minister's ordination was celebrated by his congregation. During those years this man has been a faithful pastor; a worker for community upbuilding; a friend of the poor; a helper and a comforter of the afflicted. In all the many tasks of his varied ministry one supreme motive has controlled, the

exaltation of Jesus Christ as the Saviour of men and of society.

**Prayer:** For the faithful men who have been placed in the ministry of Thy Church, O Jesus, we thank Thee. By their labors we have been blessed and inspired. May their hearts be cheered by seeing fruits from their labors. Bless our pastors and help them to preach by word and deed the Gospel of Thy love. Help us loyally to support them in their labors. **Amen.**

#### Friday—The Call for Laborers.

Luke 10:1-11.

There never have been workers in sufficiently large numbers for the business of Christ's kingdom. There was more than He could do alone. First the Twelve were called into His fellowship and training to be sent forth upon special errands a little later. Then the Seventy were sent out on a special tour of preaching to open the way for Him. The Church is advanced through organization; but not alone by it. Trained leaders, teachers and others, are absolutely necessary. But that is no excuse for the untrained to be unemployed in the Lord's business. A poor Mexican widow, ignorant, a seller of lemonade and parched seed was taught to read her Bible. "Now I can read it all. When my customers come to buy drinks, I tell them about the Water of Life, and when they buy seed, I tell them about the good seed sows in our hearts. I have been so happy in bringing some precious souls to my Lord."

**Prayer:** Precious Saviour, we thank Thee that there is a place for each in the work of Thy holy Kingdom. Give us the needed wisdom to do the work we are commissioned to do. Bless the labor of our hands, and establish it. **Amen.**

#### Saturday—Inspired Workmen.

Exod. 31:1-11.

All excellence comes from God the Perfect One. No gift of art, either oratory or handicraft but is of Him. Not all have the same gift. There is room for diversity of gifts in the service of God and His Church. Why should we not think of the worker in tapestry and other forms of art as being inspired as well as the poet and the preacher and the singer? The same expression is used in our passage as is used when Moses was called to become the liberator of Israel. The building and beautifying of God's House calls for the highest talent. A certain Reformed Church has a member having uncommon skill in decoration who finds keen delight in using that skill in the service of his Church. God gives the talents, why should we not use them to His glory? Common tasks become inspired when done with a thought of God, and of furthering His cause.

**Prayer:** Dear Father, whatever of talent we have comes from Thee. Help us to employ it in the service of Thy Church and Kingdom. May whatever ability, mechanical or artistic be consecrated to the work of Thy Church. **Amen.**

#### Sunday—The Master Workman. Psalm 9.

"This is the Gospel of Labor—  
Ring it, ye bells of the kirk—  
The Lord of Love came down from above  
To live with men who work.  
This is the rose that he planted  
Here in the thorn-cursed soil—  
Heaven is blessed with perfect rest;  
But the blessing of earth is toil."

—Henry Van Dyke.

**Prayer:** Thou, O God, art the Master Workman, for Thou hast made all things. By the power of Thy hand all things are supported that have been made. Help us to read the story of Thy workmanship in the heavens above and the earth beneath, and bow in deepest reverence. Make us to thrill with the joy of work well done for Thee. **Amen.**

#### PHILOSOPHY IN 1929

Little Doris on returning home from kindergarten—"Mother, we have so much work to do that I think the teacher ought to help us do part of it."

## Puzzle Box

#### ANSWERS TO—BEHEADED ACROSTIC,

No. 10

1. C—heat.
2. O—zone.
3. L—ate.
4. O—range.
5. S—mile.
6. S—cent.
7. E—vent.
8. U—sage.
9. M—anna.

COLOSSEUM.

#### HIDDEN WORD PUZZLE IN RHYME, No. 8

My first is in deck but not in ship,  
My second's in check but not in trip.  
My third is in frail but not in weak,  
My fourth is in pride but not in meek.  
My fifth is in shore but not in land,  
My sixth is in dust but not in sand.  
My seventh's in hope but not in fear.  
My eighth is in weep but not in tear.  
My ninth is in fish but not in crab,  
My tenth is in green but not in drab.  
My eleventh's in steer but not in sail,  
My twelfth is in cheer but not in rail.  
My thirteenth's in road but not in street,  
My fourteenth's in load but not in feet.  
My fifteenth's in drum but not in fife,  
My sixteenth's in chum but not in knife.  
My seventeenth's in limb but not in tree,  
My eighteenth's in four but not in three.  
My nineteenth's in safe and also in sea.

My whole is the name of a man who made  
a discovery in the month of October.

—A. M. S.

Mrs. Nozey—"What kind of people are your new neighbors?"

Mrs. Gaddy—"I don't know yet. They haven't hung out their wash."

The elevator boy in the big flat was airing his views to a passenger on the proper conduct of children.

"What do you know about it?" laughed the passenger, "you are not married, are you?"

"No," replied the boy, "but I've brought up a great many families in my time."

#### HOW THE LIBERTY BELL WENT THROUGH\*

(September, 1777)

By Mrs. Findley Braden

Dark days of the Revolution  
For the "Pennsylvania Line,"  
Brave Continentals defeated,  
At the Battle of Brandywine.  
With many young comrades fallen,  
Untrained, but so loyal of heart;  
Men needed to fight for Freedom  
All taking the hero's great part.

Oh, consternation was widespread,  
With the enemy close at hand!  
Whole British army advancing,  
Cornwallis and Howe in command.  
Coming to take Philadelphia,  
Quaker town they had loved so long,  
Far famed for its homes and quiet,  
Its stand for the Right against wrong.

The bells of the place were silent,  
Since they all had been taken down;  
Citizens fearing their capture,

That they might be used for the Crown,  
Melted and made into bullets,  
No means too foul to employ;  
Recast perhaps into cannon,  
To recklessly kill and destroy.

The Church bells had called them to worship,

Rang many a funeral knell;  
Old Christ Church chimes were appealing,  
Not forgetting the State House bell!  
O hadn't it rang defiance!  
Its clangor was still plainly heard,  
Urging them on to rebellion,  
Independence, the one slogan word.

John Mickley, patriot farmer,  
With heart and hand never to swerve,  
Was charged with the bells' removal,  
And faithfully eager to serve.  
Whig, half surrounded by Tories,  
Who hampered and held back supplies;  
Wholly in league with the British,  
Some known to be acting as spies.

The bells were secretly gathered,  
One fateful, remembered day,  
On farm-wagons carefully loaded,  
And covered, to carry away.  
Few knowing their destination,  
Folks even distrusted their kin;  
Whig against Tory, then, daily,  
With Washington certain to win.

John Mickley mounted his wagon,  
His little son close at his side;  
Shouted, "Gaddup!" to his horses,  
And the heavy-barred gate swung wide.  
Then into the night they plodded,  
No moon, and the sky overcast;  
Slow going to lull suspicion,  
The Bethlehem road, gained, at last.

And danger ever seemed lurking,  
Till they joined the long wagon train;  
The sick and wounded transported,  
The troops bravely serving with Wayne.  
The men who were ready for battle,  
Impatiently waiting their turn,  
Looking far into the future,  
Both ease and contentment to spurn.

Then up through the hills they journeyed,  
Enduring such wearisome things;  
Full seven hundred rough wagons,  
And none having cushions or springs.  
Bethlehem loomed in the distance,  
Safe harbor they found in the town;  
John Mickley's cumbersome wagon,  
Because of its burden, broke down.

Then one Frederick Leiser quick carted  
The bells to an Allentown Church,  
Zion Reformed—neath its flooring  
They ne'er were a target for search.  
And the honor is good John Mickley's!  
To many, his name is unknown,  
He went with the bells when ordered,  
He and his dear child, all alone.

Cornwallis marched in with his army,  
Fierce Hessians, and tall grenadiers;  
Highlanders bringing their bagpipes—  
Few handgrasps, or welcoming cheers.  
Gay Red-coats thronged all the sidewalks,  
Young officers destined to fall;  
And over the captured portals  
Was an ever-deepening pall.

But the State House bell they most valued,  
The bell to bring further renown,  
The one to ring Liberty's dawning,  
Was safe hidden in Allentown.  
And this is the old-time story,  
Surely proving God's guarding, too;  
Worth telling in stirring numbers—  
How the Liberty Bell went through.

\* \* \*

\*This historic bell was first hung July 2, 1752. It has been taken out of the city ten times in all; the first, to escape capture, and the other nine times to be exhibited. It was cracked when tolling the death of Chief Justice Marshall, and never sounded afterwards.

## TWILIGHT MEDITATION

There's an island in the river,  
Along the "Susquehanna Trail,"  
Where we sojourn in the summer—  
Away from noisy train and rail.

Those majestic cliffs sublime and high,  
Upon the green-hued western shore,  
Lift their proud heads toward the sky—  
A thousand feet or more!

The farmers' daily tasks are done,  
And the swallows homeward fly;  
The calm day's course is all but run,  
As the pine trees heave a sigh.

The birds have sung their evening song,  
The bees drowsy humming has ceased;  
The piping frogs their notes prolong,  
All nature joins the evening feast.

The majestic moon is queen of the night,  
Gentle zephyrs fragrant and pure;  
The fire-flies vie with the heavenly light,  
And the odorous hemlocks add to the lure.

While sitting in the twilight,  
On the eve of a perfect day,  
The knowledge that I am finite—  
Is impressed in many a way.

The power of God—the Infinite—  
Is stamped on all that I see.  
His care for me is adequate,  
As for flower, shrub and tree.

This peaceful day just passing,  
And this isle we occupy,  
Proclaim His love everlasting—  
For mortals such as I.

Yes, God is on this picturesque isle,  
And in the river flowing by,  
He speaks to me through floral smile—  
And the pine trees' gentle sigh.

I see Him in the stars of night,  
In the fields of waving grain;  
In the glory of golden sunlight,  
In the silvery drops of rain.

Yon rugged cliffs outlined against the sky—  
Reflect His wondrous power and might.  
They portray His love that never will die;  
And inspire mankind to walk in the Light.

He gave for us His only Son;  
The name of Jesus we adore.  
Since we in Him may all be one,  
We should serve Him evermore.

—F. E. Ammerman.

Shamokin, Pa.

## THE MISSION HOUSE

Thank God for work. The portals of the Mission House have opened again and welcome professors and students to another year of mental activity. The great purpose of this institution is to build the lives and the thinking of our young people along Christian lines, and prepare young men for Christian service. It is a challenging program and professors and students of the Mission House feel most keenly the importance of it all. So we are beginning our work with great earnestness but also with great joy, and thank God for the privilege. May He give us wisdom and grace to do our appointed work.

If we could tabulate the miles which our students travel to come to this school, it would measure up into the thousands. From Philadelphia down into Arkansas, up into the western section of Canada and regions between, we find the districts from which we recruit our students. For so small a number of students, this is quite a cosmopolitan crowd. This itself makes student life attractive, for it brings our young men in touch with all parts of the

country through association with fellow students.

Recently, a good friend wrote from Illinois, "Please increase my annuity bond another hundred." This dear friend is experiencing the pleasure in helping our work while she lives. While she is receiving a percentage on her money, she is helping to grow young lives and make them fit for Christian service. How commendable and worthy of emulation! There are hundreds of people who could turn over several hundreds of dollars to the Mission House on the annuity plan and get a lot of joy out of it.

Rev. Gilbert Schroer, missionary to Japan, preached the opening sermon at the Mission House. He took for his text "The Great Commission" in Matthew. His talk was filled with reminiscences. He inspired our young men to think of Christian Missions as a life work, and gave expression to the great joy in his own heart.

The houses of the professors have been wired for electric service and it is now quite in order for our professors to install electric stoves, quite an advance over the old log stoves of former years, although we doubt whether the cooking will be any better or easier because of the progressive change.

Our new Prof. Ludwig is taking hold of his work with commendable spirit. He has the scientific mind, and is a Christian at heart. Thus he is enabled to teach Natural Sciences in a helpful way.

The new bus which we were obliged to purchase is already in service. While this entails an expenditure of almost \$1,500, it was an absolute necessity. Now the students may go to Sheboygan at stated intervals without any inconveniences to themselves.

The children of our professors are obliged to trudge to school for almost a mile. This is good physical exercise, but not all parents would feel comfortable to have their children go such distances in bad weather. Of course when the weather is severe, the institution provides for their carriage, so that the bus rounds up the group of Mission House children and brings them safely to and from school.

A little booklet entitled "The Mission House Invites You," 28 pages and highly illustrated, has been printed and is available to all young people in the Churches. Pastors may order as many copies as desired. The cost of the first printing of 2,000 copies was paid for by a friend. Send for your copies. Pray for us.

We have the usual number of students, possibly a few less than last year, but many of them are quality men and their education and training at the Mission House will fit them for necessary and important service in the Kingdom.

—J. M. G. Darms, President.

Mission House,  
Plymouth, Wis.

## A SUNDAY IN SUTTON

Sutton, Nebr., is a long way from Philadelphia. It is almost as far west of Chicago as Chicago is west of Philadelphia. It is a community of about 1,500 inhabitants that some fifty years ago sprung up on the prairie fields of Nebraska. Many of the inhabitants are German Russians who years ago came from Europe to occupy farms in the Middle West or who later came down from Wisconsin and the Dakotas. The town of Sutton is comprised very largely of retired farmers and a few business men. Here fifty years ago a Reformed Church was organized. For 32 years Dr. William Bonekemper served as their pastor. Towards the close of his pastorate a division occurred in the congregation and an independent Reformed Church was organized and a building erected just one block away. This fact greatly interfered with the progress of the Church. Under the leadership of Dr. L. H. Kunst the

membership rallied and in a measure recovered itself. He was followed by the Rev. P. S. Kohler, now of Alleman, Iowa, and he in turn by the present pastor, Rev. Reinhold Birk, who has been there for 13 years.

Having been invited to be the guest preacher on the occasion of the annual Mission Fest, I made the trip and felt amply rewarded for doing so. The congregation numbers between 300 and 400 members. They completely filled the spacious Church both morning and evening. Seldom is a minister privileged to preach to a more attentive and interested congregation. Of course, all the services, even the Sunday School, were conducted in the German language. The only English that was used was the occasional word that slipped into the sermon of the guest preacher when he was at a loss for the proper word in German. Here one still finds a fine type of devotion to the Church. They know their Bible and their Catechism. The Catechism is taught each Sunday in the Sunday School. There is also a period of instruction from 2-4 every Saturday afternoon during the greater part of the year. It was exceedingly refreshing to hear these people sing the good old German chorals and to hear them express themselves on some of the present-day movements in the Church. These people have positive convictions and have built their faith upon God's word. The Church is still the center of their life, and friends had come for 70 and 80 miles by auto to attend the services. The offerings which were for missions amounted to about \$250.

In connection with this trip to Sutton I also had the pleasure of spending a few hours between trains in Lincoln, Nebr., visiting our missionary there, the Rev. A. R. Achtemeier. This congregation has but recently celebrated its 40th anniversary and has also had the services of Dr. Rufus C. Zartman for a week, who greatly stimulated their spiritual life.

—Charles E. Schaeffer.

## ANNUAL MEETING OF HEIDELBERG SYNOD

(Continued from Page 2)

asked to integrate their men's societies into the denominational League, and where no men's organizations exist to seek to band the men together in the Kingdom interests.

As the third evening was not occupied by a popular meeting it was used for transacting business. Thus we were able to adjourn at about 11 P. M. on Thursday, instead of carrying our sessions over to Friday forenoon.

The closing moments found all the delegates standing before the altar. A hymn was sung, a fervent prayer spoken, the Lord's Prayer and the creed recited, and the Synod was dismissed with the benediction by the president.

The time of our next Synod meeting was set for the second Tuesday in September, 1930. The place of meeting is to be determined by the executive committee.

To the writer the attendance upon Synod in Emanuel Church, Rochester, was combined with the pleasure of another visit to the Church and people of his first pastorate. Many things have changed since those days, as evidenced by the increased and improved equipment for the educational and recreational work, the absence of some of the old familiar faces, the presence of many new faces and the unmistakable traces that Father Time is bound to leave in his wake.

The kind hospitality of the people of Emanuel, who received us into their homes and whose women made most bountiful provision for our needs in the well-cooked and tastefully served meals at the Church, sustained the well established reputation of past years.

—Herman E. Schnatz.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-first Sunday after Trinity,

October 20, 1929.

#### Useful Work a Christian Duty

Gen. 2:15; Ex. 20:9; Nehem. 6:3; John 5:17; Acts 20:33-35; 2 Thess. 3:6-12; Ephes. 4:28.

**Golden Text:** If any will not work, neither let him eat. 2 Thess. 3:10.

**Lesson Outline:** 1. Wards. 2. Wasters. 3. Workers.

Our printed lesson consists of a mosaic of seven passages from various Biblical books, but one unifying thought binds them together. They all relate to work. God Himself is a worker (John 5:17). His eternal blessedness is not idleness. And His work was by no means ended when "He rested from his labor" of creation. He is ever sustaining the universe which He created. And He is forever revealing Himself and redeeming mankind from sin. "My Father worketh even until now," said Jesus.

And man was made in the image of God. He, too, must be a worker to achieve his destiny. That necessity formed a part of God's creative purpose. It was wrought into the very constitution of the earth (Gen. 2:15; Ex. 20:6). So far from being a curse, the penalty of the original sin laid upon Adam and all his progeny, labor is one of God's primal blessings. Doubtless sin mars and stains labor as it does everything else. It strains our industrial relations, and it fills the economic world with bitterness and strife. It exploits children, and it cares more for machines than for men. But the Christian solution of the labor problem is not the abolition of work, but its redemption from selfishness. Men whom Christ has saved from sin will still be workers, but they will know themselves to be co-workers with God in all their labors, sacred and secular (so-called).

Then our lesson points to the example of Christ and Paul (John 5:17; 9:4; Acts 20:33-35; Ephes. 4:28). Both were toilers. Jesus was a carpenter; and His greatest apostle, a tent maker. They helped to do the world-work in their day and generation, thus putting the stamp of nobility upon the humblest and homeliest labor—so it be honest and the best a man can do. Paul's stern rebuke of loafing had back of it the impressive sanction of his laborious life. He practised what he preached—being "in labor and travail, working night and day, that we might not burden any of you." Well may he write to the Thessalonians, and to us, "that you should imitate us."

Our lesson closes with a Pauline exhortation. "Let him that stole, steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give him that hath need." Now the significant point in this passage is not the warning against theft, nor the implication that every man ought by his labor to support himself, nor even the qualification that our work should be honest and useful, "the thing that is good." It is rather the last clause that presents a truly and uniquely Christian aspect of work. Let us work, says Paul, that we "may have whereof to give him that hath need." That certainly is the highest conceivable motive for work. Not to amass wealth, but to help the poor and needy of every kind. Only the Spirit of Christ can prompt a man to labor for such an unselfish end, or even to make it

one of the primary aims of our human industry. One hesitates to ask to what extent our present industrial order acknowledges that Christian obligation.

Now it may seem as though a lesson on work were somewhat superfluous, especially in our land. Whatever our defects may be, we are not a lazy people. We even boast an "aristocracy of labor," with some show of right and reason. True, we are beginning to have an aristocracy of leisure, but it does not command our respectful homage, as in other days and lands. We make it the butt of our jokes and the target of our critical contempt.

But this is not a lesson on work in general. It bears the title, "Useful Work a Christian Duty." Its direct challenge is to consider the world's work, and our personal share in it, from the Christian point of view. And that surely is one of the great needs of our time when labor presents so many gigantic problems to thoughtful men. We can merly point out a few aspect of our subject.

**I. Wards.** There are those who ought not to work—the millions of children who form God's reserve army of mankind. To take them out of school and away from home prematurely means, not to equip them for life's battles and burdens, but to maim them in body and soul. And our Christian duty in respect to these is to see to it that they shall not work in mills and mines and factories. They are our wards, and we must protect them against the greed of industry. So far it has proved impossible to get Congress to enact a Federal law against child labor.

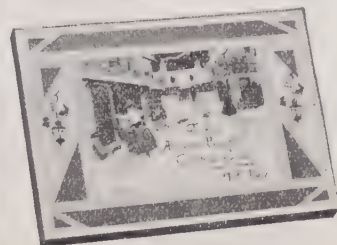
And there are many who cannot work, for various reasons. Some of them were ushered into this world "but half made up," unfit in body and mind to earn their living. Others were maimed and crippled by the processes of our industry. And still others were discarded because they were too old and weak to be of further use to the system that had consumed their youth and strength without making adequate provision for the years "when the grasshopper is a burden." All these defectives and disabled by accident or age are the victims of our social order, not villains. No theory of work is Christian unless it regards all this great multitude as its wards, and reaches out to them in helpful love. Let us work, says Paul, that we "may have whereof to give to him that hath need."

Again, there are the unemployed; those who want to work but cannot find jobs to support themselves and their families. On the average, we are told, there are always several millions of men out of work and unable to find employment. It requires no very active imagination to picture the vast amount of human misery and suffering entailed by such a condition. It constitutes one of the major problems of our modern civilization, which, so far, has found no satisfactory solution. But, as Christians, we ought keenly to feel the crushing burden of the problem, even though it never falls upon us directly. We ought to be profoundly dissatisfied with our present social order until it finds a remedy for this grave injustice. For, certainly, if it is a Christian duty to do useful work, then the obligation to enable a man to find useful work to do rests squarely upon a social order that calls itself Christian.

**II. Wasters.** The word excites our deep sympathy, for it is no fault of theirs that they cannot work and earn their own living, let alone add to the world's store of riches. But wasters of every kind should

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arouse our indignation. And there are wasters of several kinds.

First there is the plain and unadorned loafer or idler, and it makes no material difference whether he be rich or poor. He may be a tramp begging from door to door or the son of a millionaire spending wealth that he has not earned in wasteful luxury and dissipation. In either case he consumes what the labor of others has produced, while he produces nothing. It is a great responsibility to inherit great wealth. Such an unearned fortune may easily become a great misfortune.

Then there is the man who works, but his labor is harmful. There are certain kinds of industry that add nothing to human health and happiness. They are destructive parasites. They may make money, even with the full sanction of law, but they hurt and destroy manhood and character. The manufacture and sale of liquor was of that type. So was the trade in slaves and in opium. But there came a time when society prohibited that kind of work, because it was wasteful as well as wicked. Will that time ever come for gambling? Lotteries have been made illegal, but other kinds of gambling still flourish in our midst. Would you call any type of it, "useful Christian work," whether it be at a game of bridge or on the stock exchange? And will that time ever come for the manufacture of battle-ships and all the enginry of war, whose staggering cost is bankrupting the nations, not to mention their menace to the very life of mankind?

**III. Workers.** What, then, ought a Christian to do? Anything for which he

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is fitted by nature and training, so it be useful work in the best sense of that term. There was a time when men divided all work into sacred and secular, and only the Christian ministry was regarded as a sacred calling. We recognize no such distinction. We still regard the ministry as the noblest calling to which a man can give himself. But, in a deeper sense, it is a spirit and an attitude rather than an occupation. It is the Spirit of Christ carried into our work, who came to serve and not to be served. That spirit will lift the most menial job to the highest plane of usefulness. It makes a man a fellow worker of Christ and a co-worker with God.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

October 20—Taking Part in the Meeting.  
Why and How? Col. 3:12-17

One of the purposes expressed in the Christian Endeavor pledge is this: "that I promise to take an active part, aside from singing, in every meeting of the society." This feature of the pledge has sometimes deterred young people from making it. They feel themselves unable to fulfill it and thus refrain from pledging at all. Now it is very plain that not everybody is qualified to take an active part in a service. Perhaps this should not be expected of them. There are good, quiet, modest folks who hesitate to do this. The inability to speak in public, or even to read a verse of Scripture is no indication of their lack of devotion or their love and loyalty to Christ and the Church. The most ready talkers are not always the best and most sincere Christians. In the Church, as elsewhere, deep waters run still, while shallow brooks often make most noise. We shall not be heard for our much speaking. The purpose of having folk take part in the meeting is twofold.

First, they may contribute something to the meeting. They may have suggestions or ideas which they ought to share with others. They may throw new light on the subject under consideration and may thus prove helpful to others. "In the multitude of counsel there is wisdom." Perhaps they

have come across some valuable material which others ought to know. In this way they can greatly enhance the meeting and make it really worth while.

Secondly, they will develop themselves. By imparting ideas to others, by giving expression to thoughts and feelings the same are cleared and crystallized in our own minds. Sometimes thoughts arise within us which fade away unless we express them. Impression without expression is harmful. Many a good purpose has been allowed to die for want of expression. Moreover, it gives us confidence in ourselves and trains us for further service. It is not a good thing to hide one's light under a bushel. "Let the redeemed of the Lord say so." "Go home and tell thy friends what great things the Lord hath done for thee." Thus there is a reflex influence which comes to the person who takes an active part in the services.

When we come to the "how" or the method of doing this there are a few things to be observed. One ought to make sure that he or she has something worth while to say. To take part in a meeting for the mere sake of taking part has no virtue. Sometimes silence is golden. One must come prepared for this service if it is to amount to anything. There is a tendency these days in conferences and public gatherings to throw the subject open for general discussion, without having anybody give any special thought to it. This gives occasion for much talk, which is of very little real value. A few spasmodic, off-hand remarks do not profit very much. Folks as a rule do not like to be talked to, but want to talk themselves. Nothing is more foolish and futile than to get a group of people together and tell them that everyone is to speak what comes to his or her mind without previous thought. This puts a premium upon mere talk without having thought the subject through and without having formulated one's ideas properly. Consequently there ought to be much preparation beforehand if one wishes to take a helpful part in the meeting.

There is a very strange psychology abroad in these days. In almost everything we want to be mere spectators. Take it in the field of athletics. Very few of us engage in athletics ourselves, but we pay big money to see others, a few experts play for us. We simply look on while 18 men play a game of baseball for us. We are very interested spectators while 22 men play football for us. We take our athletics largely by proxy. The same is true with regard to other forms of recreation. We do not amuse ourselves, but we go to a theatre to see a few well trained performers entertain us. The fact is that most of us prefer to be passive; we check our brains with our baggage and allow others to sing and play for us. But when it comes to religious meetings, or to conferences, we discount the expert and want to do the talking ourselves.

The Roman Catholic Church has always followed the other course. The Church members take no part in the service. Everything is done for them. They are mere spectators. The whole service appeals to the eye. And yet their services are far more largely attended than are our Protestant services where we offer an opportunity for the people to take part. It is evident that the privilege of participating in a meeting can be greatly abused. If it is properly safeguarded and wisely guided it may be very helpful, but if it is slipshod and haphazard it may eventually do more harm than good.

Now the purpose of the Christian Endeavor Society is to train young people to express themselves and to become efficient leaders in the Church. Its object is to bring out the latent abilities of its members. This can be done only by practice, by patient effort, by careful preparation. Taking part in a meeting then begins outside the meeting, before one goes to the

meeting, so that one may make a worth while contribution to the same. That is the reason the topics are selected in advance and suitable helps are offered so that no one needs to come unprepared. The reasons why many of our meetings are dull and uninteresting is because the members do not take the pains and patience to make them worth while.

Every meeting should have a definite purpose in view. Everything should be carefully planned and every thought and word should seek to attain the end in view. To make this possible one does not need to monopolize all the time. A verse of Scripture, a hymn, a poem, a suggestion, may be all that is required by an individual member, but if such part is rendered in the spirit of true devotion and unselfish helpfulness, it shall not be in vain. It will bless him who gives it and those who receive it.

### REPORT OF COMMITTEE ON FINDINGS FOR THE EASTERN SYNOD'S CONFERENCE ON CHRISTIAN EDUCATION

The morning session of the Conference faced the problems related to Christian Education and the Home. In spite of the strategic position for Christian education occupied by the home on account of its many and intensive contacts with children and youth, the modern home is not doing its job well, either because of parental indifference to the importance of religious nurture or through ignorance of ways and means of proceeding with the task. On the other hand, the home is losing the influence it wielded over the children in a former generation, when it exercised educational, recreational, economic and judicial, as well as affectional functions. Today only this last function remains to the home, the rest having been delegated to other agencies, and that one, unsupported by the others, tends to have an unstable hold. Various other factors contribute to the weakening of the home's influence—the economic independence of women, the trend towards specialization in all departments of life, the reduced size of homes, overdone democracy, etc. In the light of these facts the Church faces the problem of helping the home to regain its influence and to become an effective agency for Christian education.

The following specific experiments for the solution of this problem were discussed: In St. Louis and Buffalo along community lines and in the Second Congregational Church, of Holyoke, these problems have been attacked through classes in mothercraft under trained leaders, personal letters to parents, radio talks, lecture courses, parents' libraries and information bulletins.

It was suggested that the problem should be approached by (a) Study of the problem in a systematic way by ministerial associations; (b) Intensive work with individuals in private conference, especially by pastors; (c) Capitalization of great emotional experiences in the lives of our people: birth, baptism, marriage, confirmation, and the like; (d) Well-organized study groups led by competent instructors; (e) Pulpit discussion.

The first afternoon period was devoted to leadership training. Special emphasis was placed on the importance of supervision as a means of leadership training in the local Church. Trained leaders who do no teaching themselves, but supervise the work of other teachers in sympathetic and constructive fashion, prove to be among the best means of strengthening our leadership. The securing of such trained supervisors for every department of the Church School was held up as an ideal goal for the local Church. Reports were given of experiments along these lines in two local schools during the past year.

Since the Conference was held at the new

camp site, it was appropriate to have the camp program, as a means of leadership training, discussed by two campers who profited by the past summer's program. The discussion of "Worship at Camp" was an inspiring evidence of what the camp program can do for our young people.

The final period was devoted to the discussion of Classical promotion of Christian education. The use of the "Proposed Goal" for Church Schools in East Susquehanna Classis was described, and the "Proposed Goal" was interpreted in some detail. It was recognized as a concrete tool to be used in the stimulation of Church Schools to higher standards. A report of the Classical Conference held by the Committee of Christian Education for Lancaster Classis last spring was another demonstration of how to advance the work of Christian Education. The period closed with a survey of the problems of co-operation between our various agencies engaged in the promotion of Christian Education with a view to unifying all our efforts.

The Conference bore evidence of a continued growth of interest throughout the Synod in the problems of Christian Education and of an ever more widely disseminated grasp of its meaning and implications.

Alfred N. Sayres,  
Clayton H. Spack,  
Charles D. Rotts,  
E. Wilbur Kriebel,

Committee on Findings.

#### THE DR. GOOD LIBRARY

The Reformed Church, East and West, remembers with gratitude the genial spirit and self-sacrificing labors of the beloved Dr. James I. Good. Not least among the services he rendered to his Church, the fruits of which we are privileged to reap, is the collection of books, pamphlets, curios, pictures and slides that he gathered and willed to Central Theological Seminary.

It may seem strange to some that only at this late date this valuable library has been put into such condition that it is really usable. But it will seem strange only to those who did not have a part in the numerous steps necessary to arrange it as it now is. The writer was privileged to have a part in the last two summers' work devoted to it, but much preliminary work had been performed. After it had been packed into boxes by a transport company in Philadelphia and shipped here by freight, it had to be stacked and restacked until the fireproof room could be arranged and equipped with steel shelving. Then there followed the general sorting of materials and ultimately the classification. In the summer of 1927, Mr. Paine, one of our students, and the librarian classified most of the English books.

This last summer Messrs. Boda and Nagy, two Hungarian students, assisted by our librarian, classified, labeled and arranged on the shelves the remainder of the English books and all the German, French, Latin and Hungarian books. All members of the faculty have during these summers given unsparingly of their time when certain parts of the work needed to be done, totaling not only weeks but in some cases even months. But special mention is due the two Hungarian students mentioned above who not only worked as only Hungarians can work (one evening until 11.30) but were specially equipped for this difficult task. Mr. Boda had not only taken special interest in the arrangement of libraries while studying in Berlin but had done considerable library work in the theological seminary at Papa, Hungary, while taking his undergraduate work. The expense of arranging this library by professional librarians who at the same time would have been familiar with the various languages referred to, would have been prohibitive. Central Seminary may well consider itself fortunate to have had the

faithful skilled services of these kind brethren, for without them the work could not have been completed by this time.

As intimated above, this is a very rich collection: some 6,700-7,000 volumes, 11 shelves of pamphlets, perhaps 1,000 or more slides, some 400 pictures (mounted), and several cases of curios. In addition there are numerous scrap books: 7 relating to events in his life from 1871 to 1921, several containing clippings of his articles. Then there are two boxes of considerable size filled with miscellaneous correspondence.

On the whole, very likely this might be designated a Reformed Church History library; for that was the particular interest Dr. Good pursued so many years, as attested most clearly by his volumes on Reformed Church History in Switzerland, Germany and the United States. So it is not surprising that while we find 14 shelves of general Church history of Europe, including the Reformation, we find 6½ shelves on Switzerland alone.

Related to this devotion to the history of the Church that he loved most, is his interest in the Heidelberg Catechism. That too expresses itself in the volumes he published in this field and, in addition, in his collection of some 250 catechisms, mostly Heidelberg catechisms in various languages and editions.

At the same time Dr. Good was not the kind of a specialist in Church History who "knew more and more of less and less." While we find 6½ shelves dealing with the history of the Reformed Church of Switzerland, there are 4 shelves on the Old Testament, 5 on the New Testament, as also numerous related volumes in other sections, and of course a similar proportion on philosophy, systematic theology, and practical theology. In fact, the library indicates the many interests of this noble character, among which missions must not remain unmentioned. While there are some 175 usable slides for general Church history, there are 800 or more dealing with the various countries of Europe, Australia and Palestine.

It is of course impossible to estimate the expense involved in gathering this valuable collection but when we remember that no pains were spared to secure desired information, in one case a noted professor even being sent to Europe one summer to photograph the minutes of the Holland Church to which we were related in our



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infancy, we may well conclude that the amount is considerable. More to be admired than this splendid generosity is the humble devotion that prompted it all.

Central Seminary may well be grateful—as also the whole Reformed Church, since as a research library it is open to all who are interested—for this rare and valuable collection.

—H. Wernecke,

Professor of Church History  
and Religious Education.

Dayton, Ohio.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Tax reductions amounting to more than \$200,000,000, to become effective March 15, 1930, may be recommended to Congress when it convenes in December if the predictions made at the Treasury Department are supported by the experts who will work out a tax-reduction program.

Gutzon Borglum, former sculptor for the Stone Mountain Confederate Memorial, has been indicted by a Dekalb County (Ga.) grand jury for the destruction of his models after he had been dismissed as sculptor by the association, and August Luke-man, present sculptor, employed.

Fog was conquered Sept. 24 at Mitchel Field, New York, when Lieutenant James H. Doolittle took off, flew over a 15-mile course and landed again without seeing the ground or any part of his plane but the illuminated instrument board. The occasion was a final secret test of the blind flying development of the Daniel Guggenheim Fund for the Promotion of Aeronautics. This is considered a great advance for safety in flying.

The 55th annual convention of the

National Women's Christian Temperance Union met in Indianapolis the last part of Sept. Mrs. Ella A. Boole, Brooklyn, N. Y., was re-elected president of the organization.

Mrs. Herbert Hoover opened an art exhibit at the American Art Galleries, New York City, Sept. 25, for the benefit of the National Council of the Girl Scouts.

One hundred and thirty persons were killed and several hundred wounded in fighting connected with municipal elections throughout the State of Vera Cruz, Mex., Sept. 24.

Reports from General Kansu Province stated that Chinese executed 3,000 Moslems there. The latter having rebelled against Chinese authority.

Lieut. Gen. Sir Herbert Chermiside, who played a notable part in the British occupation of Egypt and in the South African War died in London at the age of 79.

America and Australia talked informally over the telephone Sept. 25, America being represented by officials of the American Telephone and Telegraph Company,

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JOSEPH H. APPLE, LL.D., *President*

and Australia by telephone officials in Sydney. The interchange of conversation passed virtually three-fifths of the way around the world.

As representatives of the financial system of the United States, Jackson E. Reynolds, president of the First National Bank of New York, and Melvin A. Taylor, president of the First National Bank of Chicago, sailed for Europe where they are to meet the representatives of the financial systems of Belgium, France, Germany, Great Britain, Italy and Japan on Oct. 7 to set up the Bank for International Settlements, provided for in the Young plan for the settlement of German reparations.

In the month of August the Curtiss Flying Service carried 20,117 passengers and flew a total of 832,520 miles from the 35 bases of the company.

Colonel Lindbergh and several archeologists some time in October will fly over Yucatan in an effort to find the lost Maya cities. This will be the first time that planes are used in the Maya researches.

Former President Coolidge has autographed 1,000 copies of his autobiography which are to sell for \$25 each. He did it in 3 hours and 25 minutes.

In a 4-minute session of the House Sept. 26, over which Representative Edith Nourse Rogers, of Massachusetts, presided, the usual procedure of prayer and adjournment, under the agreement not to transact business before Oct. 14, was followed. It was the first time that a woman had opened a session of the House.

An average of 91 persons a day, equivalent to a rate of 33,215 a year, were killed in automobile accidents in the United States during the past month, statistics of the National Safety Congress reported Sept. 27. The auto toll in cities has shown a 9 per cent gain in 8 months.

The first step toward the establishment at Washington of a national research centre for problems in human and animal psychology has been taken by the incorporation of the National Institute of Psychology, whose membership includes 50 prominent American experimental psychologists.

Former Premier Georges Clemenceau celebrated his 89th birthday Sept. 28 by taking a 15-minute walk along the beach and receiving visitors later at his cottage.

The French Foreign Office has announced that France and Germany had agreed to begin negotiating for the evacuation of the Saar Basin on Oct. 16. The discussions will take place in Paris.

Award of the Grand Cross of the Legion of Honor to Frank B. Kellogg, former Secretary of State, has been announced by France as in recognition of his achievements in behalf of peace, through his leadership in negotiating among the nations of the world the multilateral anti-war treaty which bears his name.

Forty-nine railroads of the country have shown a 10 per cent gain in August income.

The American Bankers' Association opened its annual convention at San Francisco, Sept. 30.

Nebraska celebrates this year the 75th anniversary of the adoption by Congress of the Kansas-Nebraska bill that carved the territories of Kansas and Nebraska out of the unorganized part of the Louisiana Purchase. The chief celebration of this diamond jubilee is to take place in November in Omaha, when a pageant will be presented of the history of territory and state.

The Cleveland Union Terminal construction has just been completed. It took nearly ten years in the making and cost approximately \$100,000,000. Several large trunk railroads will now run into the heart of the city.

Fifty signatories of the World Court Statute, including all but 3, which have ratified their signatures, have now signed

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the protocol for American adherence under the Root formula. The 3 states whose signatures remain necessary are Abyssinia, Albania and Lithuania.

Empress Nagako, of Japan, gave birth to a daughter Sept. 30. This is the third daughter to come to the imperial household. One of them died last year.

Walter C. White, 53, president of the White Motor Company, Cleveland, died Sept. 29 at the Lakeside Hospital in that city after an automobile accident.

After 37 days of continuous drought, rain fell over wide areas in Southern and Western England Sept. 29, thus ending a dry spell which has broken all weather records of the past 71 years.

The tropical hurricane, raging through the Gulf of Mexico after sweeping the Bahama Islands and Southern Florida, produced gale-like winds on the Gulf coasts of Alabama and Northwestern Florida Sept. 30. At Nassau 8 persons were killed and much destruction to property was done.

The annual convention of the American Legion was opened at Louisville, Ky., Sept. 30. Among the speakers were Commander of the Legion, Paul V. McNutt; General Peyton C. March and Judge Landis, commissioner of baseball.

Mrs. Hoover christened the largest flying boat, the Buenos Ayres, at the Naval Air Station at Washington, Oct. 2. After the christening the plane flew with 20 passengers to Buenos Ayres. It is said it is the most luxurious flying boat ever constructed.

## CATAWBA REOPENS

The formal reopening exercises of Catawba College were held on Tuesday, Sept. 24, at 10 A. M. The reopening this year took the form of a recognition of the fifth anniversary of Dr. Elmer R. Hoke as president of Catawba. The service was participated in by a number of the members of the Classis of North Carolina and was enriched by three solos by Mrs. David Faust, the wife of Prof. Faust. There were three short addresses: "The Old Catawba," by Rev. Dr. J. C. Leonard; "The New Catawba," by Rev. Harvey A. Feserman, and "Catawba and the Future," by Dr. Elmer R. Hoke. The address of Rev. Mr. Feserman will be published in this paper.

The enrollment of Catawba College this fall is the greatest in her history. Already there are more than 350 students, and by the time the enrollment is complete it is expected to pass 375, which represents a growth of more than 10 per cent over last year, which was a growth of 27 per cent over the previous year. Catawba is proud to maintain such ratios of growth during these years when college attendance throughout the land is slowing up and many institutions are suffering losses. The new freshman class numbers about 140, and the graduating class this year will number about 65.

The work of the College this year is greatly enhanced by the two new buildings which are now in use. The new Brodbeck Conservatory of Music has been characterized by a number of persons as providing the best facilities for music education in the state of North Carolina. Now that Catawba has this new building, with two new pipe organs, many pianos of the best makes, complete sets of band and orchestral instruments, and other necessary equipment, many persons are saying that there is no better place to go for musical education.

Eight of the professors and their families are rejoicing in the unique Apartment Building. We do not know of any institution which has made similar provision for the comfort of its professors. The apartments are completely modern in their equipment and are beautiful furnished.

The meeting of the Board of Trustees was held at 1.30 P. M. The feature of the meeting was the message from the Hon. A. R. Brodbeck, a message of congratulation and encouragement. The interest expressed by Mr. Brodbeck in Catawba College and her welfare was substantiated by his presentation of a check to be applied on the cost of the erection of the Conservatory of Music, along with his previous gifts to this institution.

The service and dedication of the Brodbeck Conservatory of Music was held at three o'clock in the recital hall of the building. There were special numbers by the College quartette. The very appropriate scripture lesson was the 150th Psalm. Addresses were delivered by Rev. Dr. W. Sherman Kerschner and by Hon. A. R. Brodbeck. Dr. Kerschner took as his theme "Music and Life." His address appears elsewhere in this paper. The service was concluded by the formal act of dedication by the president of the College. After the conclusion of the service, the visitors and friends were invited to inspect the building and its equipment and especially the new pipe organ which is the gift of Mr. M. C. Jones. This organ is said by the teachers and students of the music department to be one of much beauty and charm and is proving a very valuable addition to the equipment of the College. It is of the Moller make, selected after the happy experience of the College with a Moller organ installed last year in the main auditorium. This large Moller organ was used for students for practice from early morning until late in the eve-

ning every day throughout the year without giving any trouble or annoyance in any way, proving itself remarkable for its durability and service, as well as for its beauty of tone. Both organs will be kept busy in student practice this year. The enrollment in the music department has grown very greatly.

Another department which shows special growth is that of Business Administration. The addition of the courses in secretarial work this year is helping to make this department very popular.

The College group is enlarged by the coming of new teachers and new students, and is a very happy and enthusiastic one. The work of the College is moving forward this year better than ever before.

—E. R. H.

## BOOK REVIEWS

**Short Pageants for the Sunday School.** By Laura S. Copenhaver. Doubleday, Doran and Company. Price, \$1.50.

Since it has come to be the custom to call anything dramatic which can be given in a Church a pageant we shall not criticize the title of this excellent new book, although in fact the materials it contains are not all of real pageant form. However, call them what you will, they are the kind of dramatic episodes for which teachers and leaders of children and youth have long sought in vain. They present interesting stories in dramatic form. They avoid the "vague symbolic figures" with which we have been so utterly bored and give us real people in experiences which are worth sharing with us. The "pageants" are brief enough to include in a Sunday School worship service, a young people's society meeting or a special young people's service in the Church auditorium and are suited not only to many special occasions but also to be used to emphasize many of the regular Sunday School lessons or young people's topics. We liked especially "The Organ That

Would Not Play," "The Star and the Angel," "A Pair of Slippers," and "The Keys"—but all are worth using.

—Catherine Miller Balm.

**The Happy Party Book.** By Ethel Owen. The Abingdon Press. Price, \$1.

Here is a very attractive little book which will be useful to the hostess at home as well as to the chairman of the social committee for a Church party. There are complete descriptions of ten novel parties, all of which can be used for large or small groups. The names of the parties are intriguing: "A Wonderful Party," "A Carefree Party," "Everybody's Party," etc. The book is illustrated with clever pencil sketches showing designs for personal and poster invitations and with color plates of placeboards, favors and novelties to add a touch of elegance to each party.

—Catherine Miller Balm.



*Woman's Missionary Society News*

Miss Greta P. Hinkle, Editor

416 Schaff Building, Phila., Pa.

Just 10 years ago, the first Institute of Mercersburg Classical W. M. S. was held in St. John's Church, Chambersburg. The 10th anniversary is to be celebrated at the Institute in St. Paul's Church, Lemasters, Friday, Oct. 11. Addresses will be given by the Rev. and Mrs. Yaukey, missionaries to China, and Miss Greta P. Hinkle. There were 250 present at the first Institute 10 years ago. On this anniversary occasion it is hoped to at least equal this attendance if not surpass it.

At a special service on Sunday evening,

## A DISCONTENTED OPTIMIST

By M. S. RICE

Dr. Rice, pastor of Metropolitan Church, Detroit, has attained acknowledged eminence as a preacher, and is generally acclaimed as one of the princes of the American pulpit.

These sermons were preached to his Metropolitan congregation in accordance with the necessities of a ministry "that demands two new sermons a week," and while "they are samples of what thousands of my brethren are doing continually all over the world," as Dr. Rice remarks, yet there are a distinctness of quality, a forcefulness of appeal, a directness of approach, and a fervor of faith about these sermons that affix the stamp of the unusual to them.

## SUBJECTS and TEXTS

- I. A Discontented Optimist  
Psalms 17:15.
- II. The Christ of the Human Road  
Hebrews 13:8.
- III. The Christ Way  
John 14: 6.
- IV. Divine Disobedience Rewarded  
Genesis 32:26.
- V. Seeing the Unseen  
2 Corinthians 4:18.
- VI. Separated to Serve  
Isaiah 52:11.
- VII. "There Is Nothing"  
1 Kings 18:43.
- VIII. The Perfect Salvation  
2 Corinthians 1:10.
- IX. Religious Illiteracy  
1 Corinthians 15:34.
- X. Excess Victory  
Romans 8:37.

169 pages. Price, \$1.25

Board of Christian Education of the Reformed Church in the United States  
1505 Race Street, Philadelphia, Pa.

Sept. 22, in Christ Church, Middletown, Md., under the auspices of the W. M. S., an impressive stewardship pageant, written and produced by the stewardship secretary, Mrs. J. Fred Main, was given before a large and attentive audience. The characters in this dramatization were: Church, Religious Education, Stewardship, Rich Young Ruler, One Talent Servant, Paul and Peter.

The Fall Institute of Tohickon Classical W. M. S. will be held in St. John's Church, Riegelsville, Pa., the Rev. S. J. Kirk, pastor, on Saturday, Nov. 9. Sessions open at 10 and 2 o'clock. There will be a box luncheon and everyone is most cordially invited.

Miss Helen M. Nott, of Grace Church, Milwaukee, Wis., writes: "We have just had our Indian Program in Grace Church. (We of the Northwest Synodical W. M. S. are trying to raise money for the furnishing of the new dormitory at the Neillsville Indian School.) Included in the program were 3 short plays. Those who planned it worked like beavers, but were well rewarded by a fine attendance and an offering of \$259. At the meeting of the W. M. S. of Northwest Synod, which meets in our Church, Oct. 11-13, the Guild will give "Beginning at Jerusalem" and the Mission Band will present the story of "The Pearl of Great Price."

Another week has passed at the Bethel Reformed Community Center with classes and services well attended. On Friday evening, Sept. 20, Rev. James W. Bright, of Messiah Church, brought a very helpful message to a group of 59. The last Sunday of each month the Sunday School offering is given to mission work other than their own. Sept. 29 the offering amounted to \$5.10, which was very encouraging to the workers who knew that this meant a big sacrifice to many. One of the young men, having to buy his breakfast, bought only half as much as usual every day that week and gave the money for the rest as his missionary offering. Mrs. Kleinginna and Mr. Hall are doing splendid work with the girls and boys on Tuesday and Thursday afternoons. We want to extend our thanks to those who answered the appeal for books and magazines for the Reading Room. Others will be welcomed.

—P. L. MacAllister.

## OBITUARY

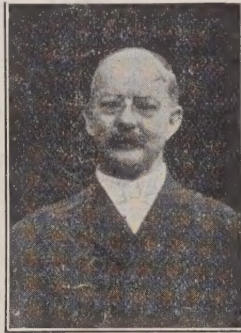
### THE REV. CALVIN E. BARTHOLOMEW

Two hearts were made glad on Christmas day in the year 1862. These were the hearts of Rev. Abraham and Sarah Bartholomew, to whom was born a son, and who at the time of his baptism received the name Calvin Edgar. It was in the small village, Pennsville, Northampton County, Pa., where this child first saw the light of day. He brought great joy to both the grandparents who lived near neighbors for years. The mother was the daughter of Michael Newhard, the merchant in the village and a man of sterling Christian character. Amid these quiet rural surroundings Calvin spent the early dawn of his childhood. His father was the supply pastor of the small congregation at Nazareth, Pa. Later he removed to Lehighton, Pa., and became the pastor of the Weissport Charge.

Being brought up in a home with a family altar, where the voice of prayer was heard daily, and the minds and hearts of the members of the family fixed on spiritual things, it was but natural for the boy to grow up in the fear of the Lord and in the love of righteousness. With his father as the catechist, he was taught the

doctrines and duties of our holy religion as set forth in the Heidelberg Catechism and, as was the custom of the pastors in bygone years, assigned Scripture passages and appropriate hymns for memory study. He made a public profession of his faith in Jesus Christ as his Savior and was admitted into the full communion of the Church by the laying on of paternal hands in the solemn rite of confirmation.

His early education was received in the public schools of Lehighton, Pa. He spent a few years as a student in the Normal School at Kutztown, Pa., and one year as a medical student in Philadelphia. During this time he heard the voice of the Lord, directing him to follow in the footsteps of his father. Obedient to the divine call,



The Late Rev. Calvin E. Bartholomew

he entered the Theological Seminary at Lancaster, Pa., and was graduated with the class of 1889. St. Mark's Church, Cressona, Pa., extended him a call, which he accepted, and on June 23, of the same year, he was ordained a minister of the Gospel and installed as pastor of the charge by a Committee of Schuylkill Classis, of which his uncle, Rev. Allen R. Bartholomew, was chairman.

For 20 years he was the faithful shepherd of this flock. The membership grew from year to year and the congregation became an influential factor in the spiritual life of the community. There were also many evidences of material progress, both in the Church edifice and parsonage. He made a warm place for himself in the affections of his members and was held in high esteem by the people at large. Of a kind, genial, and sincere disposition, he won the hearts of all with whom he came in contact. In the year 1910 he accepted a call from St. Paul's Church and St. John's (Hill) Church of Pottstown, Pa., where he labored unceasingly for 17 years. Both Church edifices were greatly improved under his personal supervision and the improvements paid for by a liberal people. The work in this field required much travel and strict attention to duty. In time his health became undermined by an insidious disease, which finally led to his retirement from the active ministry in November, 1927. He removed to Cressona, Pa., where he spent the closing years of his earthly life.

He was twice married. His first wife was Ella Anthony, of Catasauqua, Pa., who died in 1907. His second wife, to whom he was married in 1909, was Emma Lutz, of Cressona, Pa.

For the past few years he was a great sufferer, but he bore his affliction with a sublime fortitude. He died on Sept. 18, 1929, as he had lived, at peace with the Lord and his fellowmen. Funeral services were held at his home on Sunday, Sept. 22, in the presence of those who knew him as a great soul, a gifted preacher and a gracious friend. The services were in charge of Rev. N. H. Fravel, pastor of St. Mark's Church, assisted by Rev. John L. Herbst and Rev. Mr. Tassel, of the Evangelical Church. The Rev. Dr. Elmer S. Noll delivered a most comforting address in which he drew on the Epistle of James for the chief elements of strength in his life-long associate in the ministry. He also

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officiated the following afternoon at the burial in the family plot at Lehighton, Pa. A widow, a son and daughter, and a brother, Rev. Albert O. Bartholomew, besides a host of friends, mourn the loss of one who lived in the triumph of faith and died in the hope of immortality.

—A. E. B.